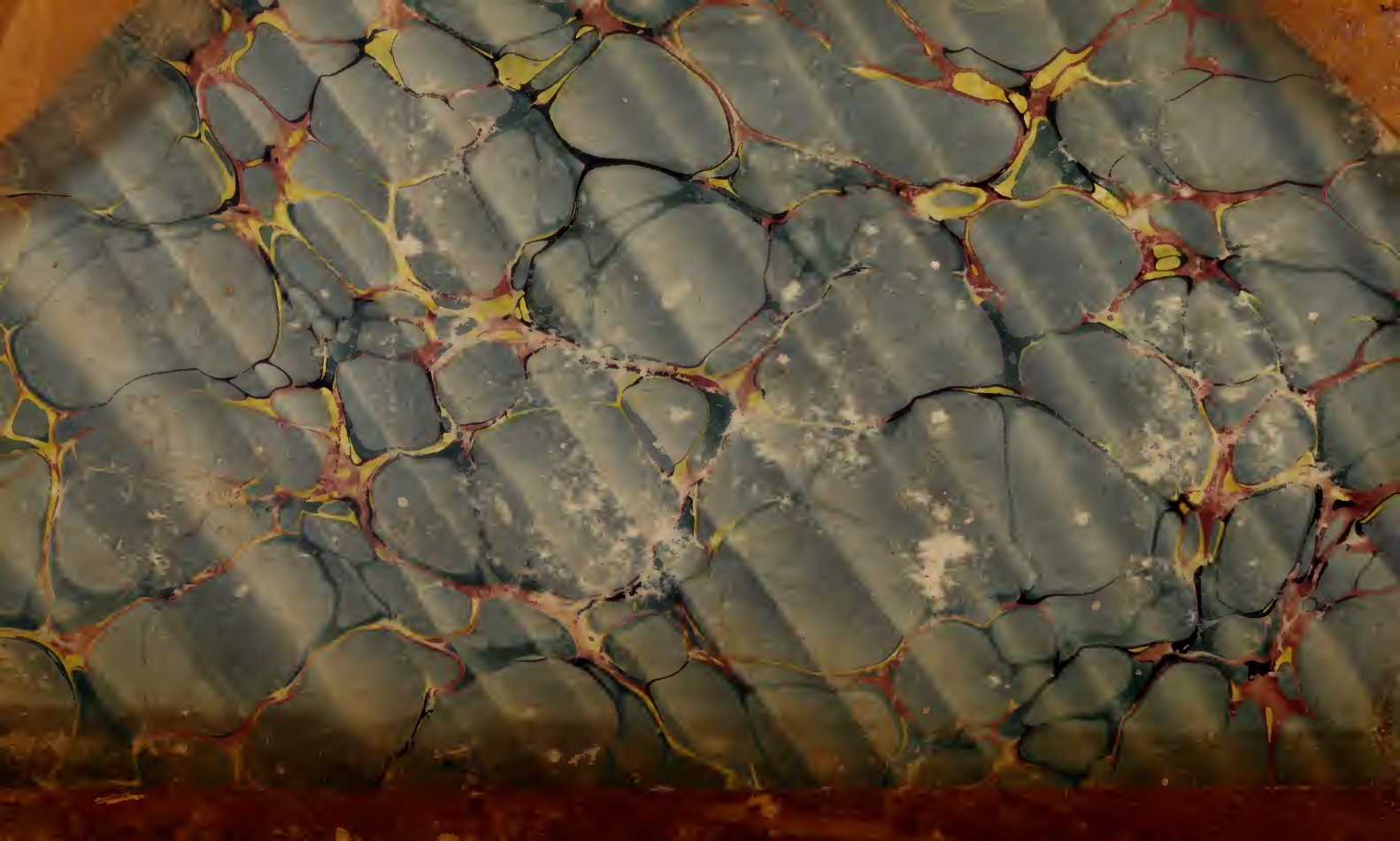

LIBRARY
Theological Seminary,
PRINCETON, N. J
Division
No. Case,
No. Shelf,
No. Book,
No

SCC
8798
v. 15

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionarychroni1511unse

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XVI. NOVEMBER, 1847. No. 11.

Board of Foreign Missions.

India: Lodiana Mission.

THE PRESENT STATE AND PROSPECTS OF THE MISSIONARY WORK IN INDIA.

BY THE REV. JESSE M. JAMIESON.

ALTHOUGH India was one of the first countries visited by the light of the Gospel, and has been the field of many a faithful missionary, she is yet enveloped in heathenish darkness, and a habitation of cruelty.

Could we draw aside the veil which separates the heathen of India from the Christians of America, and present them in all their deplorable condition, they would doubtless be more commisserated; but the fact of their being without God, and without hope in the world, would be the same. The writer has seen the moral darkness of which he writes. He has met the heathen of India in their strongholds, and on their high places.

He has seen hundreds of thousands assembled for the purpose of worshipping a dumb idol. He has stood on one of the cars of Juggernath, and witnessed the homage paid to that senseless block of wood. He therefore testifies to what he has seen.

The mass of the people who inhabit India are *Hindus*. They, like the Chinese, believe their country to be Madhyama, (central,) or Pungabhumi, (the land of virtues,) and consider all other nations barbarous and unclean. The brahmans, or priests, are supposed by some to have emigrated, at a very remote period, from Egypt to India, and having conquered the Hindus, established their religion among them. There is, at all events, a striking similarity between the Hindu faith and worship and those of the ancient Egyptians; which shows, at least, they had an immemorial affinity with them.

The religion of the Hindus is a heterogeneous mass of philosophical speculations, poetical fancies and fables. Some of their sects are pantheists, others are deists, and not a few believe the universe is only *Maya* (illusion.) They speak of *Maya* as some do of nature. God created *Maya*, and Maya produces all things. "For the amusement of the mass of the people, a sort of poetical and dramatic system of religion has been invented by priests and poets. This is embodied in poems and popular songs, reciting the exploits of gods and heroes, to whom are attributed all the passions and vices that ever disgraced human nature. Witnessing dramatic exhibitions of these exploits, visiting holy places, and attending to innumerable ceremonies, and giving gifts to Brahmans, form, in short, all the religion of the Hindus."

As near as it can be reduced to a system, it is something like the following: *Brahm* (Spirit) is the supreme, eternal, uncreated God of the Hindus. By some he is said to exist in an undisturbed state of repose—the highest degree of happiness, to take no notice of what is done under the sun, and to have committed all things to the management of three inferior deities, viz. Brahma, Vishnu, and Shiva. But the Vedantis, the most rational of all the sects, say that the Deity is ever present in his works —all-pervading—and that all things are God. When they consider the Divine power, or Brahm exerted in creating, they call him Brahma. The former is *neuter*, and the latter masculine gender. Hence, they say, the supreme being, from being *neuter*, becomes masculine under three different manifestations in the work of creation and providence; *Brahma* the creator, *Vishnu* the preserver, and *Shiva* the destroyer. As to the offices of these three powers, or *Triad*, all sects of Hindus seem to agree. The last two have, however, their respective followers—the *Vaishnavas* and *Shaivas*, who each claim pre-eminence for their objects of worship.

Brahma, the creator, is represented with four heads, looking in all directions, and four hands. This is to designate his omniscience and omnipotence. To him the Brahmans trace their pedigree.

But on account of incest, which he is said to have committed with his own daughter *Saraswati*, *Brahma* was cursed by the other gods. He was to have no temple erected to his name in all India, and no worshippers among all his creatures. Such is the case.

Thus the *Hindu*, "*father of gods and men*," is doomed to oblivion by his own creatures. How unlike the God of the Bible! The true

creator of the heavens and the earth! Vishnu is the *preserver* of all things, and for this purpose has become incarnate nine times, and is to appear the tenth time to introduce the *Sat-yug*, and to restore Hinduism to its pristine grandeur.

He sometimes became incarnate in the shape of a lion, a monkey, or some other animal, and at others in that of a man. But among all these incarnations, there was no Saviour of sinners—no one who made an atonement for a lost world. They were mere temporal deliverers of their followers from evil spirits, which got loose on earth, and from tyrants. Krishnu, who was the chief of the *Avatars*, descended from heaven to earth merely for the purpose of putting to death his uncle *Kausa*—a demon who persecuted the Brahmans.

Shiva, the *destroyer*, is represented with a trident in his hand, and a necklace of human skulls around his neck. He is considered the chief of the deities, and on account of his destructive propensities, more feared and worshipped than either *Brahma* or *Vishnu*. For this reason, one of *his* names (Ishwar) has been (we think erroneously) applied by missionaries to the true God. He has not one estimable trait in his character, and the mention of his name does not call up one virtuous idea to the mind of a Hindu. His usual symbol is that by which he is too visibly distinguished in the drawings and temples of India. There seems to be a discrepancy between the *generative* character of *Shiva*, and his *destructive* one. But to destroy, according to the *Vedantes* of India, is only to *generate* and *reproduce* in another form—as the grain of corn is destroyed before it can vegetate. Hence the god of *Destruction* in India is supposed to preside over *generation*, and worshipped accordingly by thousands of both sexes.

Besides these principal deities of the Hindus, and the nine *Avatars* of *Vishnu*, they have innumerable other objects of worship. There is *Indra*, the god of the Clouds; *Gunes*, the god of Wisdom; *Ram*, *Gunga*, *Kali*, and *Juggernath*, the lord of the World. This is the most popular of all the inferior deities of the Hindus, and hundreds of thousands of deluded pilgrims resort annually to the principal temple of this god. In it is kept a ponderous car, in the form of a pyramid, some 30 or 40 feet in height, and with four balconies. When the time for the festival arrives, the massive gates of the temple are thrown open, and the car taken out. On it the ima ge of Juggernath, a huge, black, wooden idol, with both hands cut off, because of theft, is placed. Long ropes are attached to the car, and thousands of worshippers, eagerly taking hold, amid the flourish of trumpets, blowing of horns, beating of drums, shouts of applause and frantic dancing, drag the car out a mile or two from the temple. While the procession is thus made, some poor devotee casts himself beneath the wheels of the immense vehicle, and is crushed to death. The god is said to be much pleased with human blood. The Hindus also worship the cow, the tiger, the jackal, mad dog, trees and vegetables. I once saw a rabid dog, which, in passing along a street of a mile in length, bit seven persons. I inquired of the bystanders why they did not kill the animal? They appeared shocked at the idea, and said they considered it very *sacred*, and worshipped it, and that to kill it would be a great sin. The persons who were bitten, mostly interesting boys, were brought to my tent for medicine; but I could do nothing for them. In short, all ferocious animals, poisonous reptiles, and monsters, and almost everything, except the true God, is worshipped by the benighted Hindu. In this they are actuated by a sense of fear. Hence, everything connected with their worship is debasing, corrupting. No people were ever held in greater bondage to Satan, or more deluded by his wiles.

There, too, is the system of *Caste*, one of the greatest barriers to the progress of the Gospel ever invented. By it the Hindu is bound as fast to his false faith, as if fettered by chains of iron.

There were originally but four castes, or classes—the *Brahmans* (priests), *Kshatriyas* (soldiers), *Vaisyas* (merchants), *Sudras* (labourers). With the exception of the first, or Brahmans, these have been subdivided into about forty castes; so that there are now as many as there are professions, or trades, among the people. These castes have no social intercourse with each other.

They cannot intermarry, nor eat together, nor live in the same house, and sometimes not in the same village. They are almost as much estranged from each other as from foreigners. They have but little sympathy for one another—become anti-social, and the ties which bind society in Christian lands are there severed.

This system is also a great obstacle to the Missionary of the Cross. He cannot enter the houses of the Hindu, nor find access to the family circle and there, in a friendly manner, preach Christ. He is deemed unclean, because without caste; and his footsteps cannot cross the threshold of the poorest Hindu without polluting his house. The missionary has, however, access to thousands in the bazars, by the wayside, in the gates, and at the festivals held in honor of the gods, and may thus preach the Gospel to vast multitudes. The consequences of losing caste have hitherto been fearful. The breach of it has been followed by banishment from the paternal roof; a total estrangement of the nearest friends; of father and mother, brothers and sisters, and even wife and children; a confiscation of property, and the severest persecutions. But

caste is beginning to lose its hold on the minds of the people. Its spell is broken.

Many of the most enlightened and influential Hindus in Calcutta have formed themselves into a society, for the very purpose of abolishing this system. They have themselves eaten the abomination of the Hindus, *beef*, and drank wine, which with them is being a *Christian*. Their example is beginning to influence hundreds of their countrymen in various parts of India; and they are waiting to throw off the trammels, which, for ages, caste has imposed upon them.

Another obstacle to the progress of the Gosgel, is the great ignorance of the mass of the people. They are not allowed ever to hear the sacred books read, or to learn to read any others. And the most discouraging feature in their ignorance is their contentment in their present state. They have no idea of aspiring to anything higher. They were born to be ignorant, as their fathers were, and they must not surpass their ancestors in wisdom. This is peculiarly the condition of *women* in India. The Brahmans say they are *bad* enough *without* learning, and with it they would be *too bad*. It is only the vilest class of females who learn to read and write, that they may more readily carry on intrigues with men. These are, therefore, considered, among the more virtuous women, disreputable acquisitions.

The Hindus will not admit that their women, as such, can ever be saved. They must, after a number of births, be born as men before they can enter heaven. They are not allowed to sit with their husbands or brothers, or to eat with them, or in their presence, in this life. How then could they be permitted to share heaven with them? Such being the degraded state, of by far the majority of the people, it is hard to reach them by argument, or to arouse them to a just sense of the dignity and responsibilities of man. The priests are, however, generally men of education and intelligence. This is the secret of their influence over the people. The destiny of the young Hindu, even as soon as he is born, is in a good degree fixed by the Brahman. He consults his astrological books, and finds out his (qismat) fate, and names him accordingly. If he is to be wealthy, the priest gives him a name indicating riches. So if fortunate, or unfortunate; and if he is to be very poor, he calls him *Kouri*, a shell currency, the sixtieth part of a cent, and the poor fellow does not think of aspiring to more of this world's goods than that. But he has this consolation, he is so poor the *Devil* does not think him worth having. It is the Brahman who induces the widow to immolate herself on the funeral pile of her deceased husband; the mother to cast her infant to the crocodiles, in the sacred river; the pilgrim to wander for years among the shrines of the gods, and to torture himself in various ways. The power of the Brahmans, however, is on the wane. They are not encouraged by government as formerly, and their impositions are being exposed by the missionaries. They are not inaccessible to the Gospel themselves. Being better educated than their countrymen in general, they are better able to think, and discriminate. They can boast as many, and as different systems of philosophy (falsely so called) as any other nation. They have also voluminous works on astronomy, chronology, logic, law, medicine, mythology, &c.

Their shastras, or sacred books, are very voluminous. The *Vedyas* extend to eighteen large volumes, and number 1,600,000 lines. The *Purans* are almost as extensive. These are all written in the Sanscrit language, which is now a *dead* one, but one of the purest and most perfect ever written; and perhaps the only one in which there is not a vestige of foreign mixture.

There are, at present, not less than twenty-five or thirty different dialects spoken in India, nearly all of which are derived from the Sanscrit; and every missionary to the Hindus must, in order to be efficient, learn to speak some two or three of them. It not unfrequently happens, that the preacher, when he commences his discourse, has an audience of those who speak one dialect, and, before he finishes, their places are taken by those who speak quite a different one. He has, therefore, to change his language with his audience. This, particularly, is the case in street and field preaching. In our churches we have better order. But even there, there is much fluctuation among the hearers; and many scenes, which, in a Christian land would be indecorous, if not ludicrous. One man turns aside, and enters with a bundle of cloth on his head; another with a load of grass for sale; another with a spoiled child astride his haunch; and another filial youth with his aged mother on his back, returning from some sacred place. These, being mere passers by, gaze in idle curiosity for a time, and then proceed. Others, more inquisitive, address to the speaker such questions as these:—"Sir, how much salary do you get? What kind of food do you eat? How old are you? How did you lose your teeth? What news from Cabul? the Panjab? or England?" These queries are put with all simplicity, and not with a design to interrupt; but we generally decline answering them at the time. Others exclaim—"What do these babblers say? They seem to be setters forth of strange gods." And our most solemn and touching appeals are often answered by a silly laugh. There are some, however, who hear with attention. (*To be concluded.*)

India: Allahabad Mission.

EXTRACTS FROM A LETTER OF THE REV. JOSEPH OWEN.

Notices of Tours in the vicinity of Allahabad.

On the 18th of December last, Mr. Owen, accompanied by his family, Simeon the catechist, and George and Edwin, two of the orphan boys, made a visit to some villages south of Allahabad. Writing under date of January 30, 1847, he says:

We spent two days at *Karma*, a populous village ten miles south of the Jumna Mission House. The people there were very quiet and attentive to preaching. *Karma* has market days twice a week, Tuesdays and Fridays, when the people from the country round about bring various articles, the products of their land, or of their manufacture, and exhibit them for sale in the bazar. In this way vast crowds are assembled, and one who knows the village dialects well may have excellent opportunities for preaching. Very few of the people thus collected can read, as they are mostly of the unlettered peasantry. *Karma* would be a very advantageous station for a catechist or two; and I hope the time is not very far distant when we shall have arrangements made for occupying it as a catechists' station. Two or three diligent native Christians living there might be very useful in the village itself, and in the neighbouring villages, of which there are many within a very convenient distance. We preached at *Balapur*, a mile distant, where we found many very intelligent people, who can read both Urdu and Hindi. The *zamindar*, or landlord, allowed us to preach in his verandah, where a large number listened a long time to one of the best talks I ever heard Simeon make, and several expressed a desire that we would send a Christian teacher to live among them, or at least not delay long before paying them another visit. We also preached at *Hathgarx* a mile off in another direction from *Karma*, in the *Tahsildar's* [tax-gatherer's] office to an intelligent company who were very civil, and when I left, the *tahsildar* sent a basket of fruit, guavas, oranges, etc., to the tent. I heard of several other villages not far distant, some large, some small, which I had not time to reach, and was fully convinced that we ought to occupy *Karma* as soon as possible with some Christian eachers. There are several other places around us that should be occupied in a similar manner. But we have not the men just now, though I hope a few will be ready by and by. When they become ready we shall need the means to build houses, to settle the teachers and preachers, and to support them. Are the churches ready to meet this additional expenditure? The Gospel must spread throughout the country in this way, that is, through native agency. We missionaries must occupy prominent, commanding points, preparing, sending out, and directing this agency, until it attain sufficient strength to propagate itself. We need men settled among the villages thoroughly acquainted with the village dialects, and who may be Christian guides specially adapted to the circumstances of the villagers.

From Karma we proceeded to *Jare*, a considerable town, nine or ten miles still farther south, where the people were attentive to preaching. Here we got a distant glimpse of *Sabagi* mountain, an object of great interest to George and Edwin, who had never in their lives before seen a mountain, and their curiosity was of course quite awake. They wished to see what it was, to go to it, and ascend it, for they said they had never before seen any but paper mountains, i. e., pictures of them in their geographies. Their desires accorded very well with our own inclination, for the sight of a mountain reminded us so much of former days that we determined to make an excursion on it, get some of its fresh air, and renew old associations. Accordingly up we took the tents, and the next day at one o'clock were at the foot of the mountain, where we took shelter in a neat travelling bungalow prepared by Government. In the evening, I walked nearly to the top of the magnificent road over the mountain, lately made by Government. Companies of pilgrims, proceeding to Allahabad, are constantly coming down the mountain, and the next day, being Sabbath, I collected some of them in the verandah of the bungalow, and gave them Christian instruction. In the evening I went into Sabagi village, where we talked some time to a large and attentive audience. On returning to the bungalow I found all the servants in alarm at what they said was the roaring of a tiger which they had just heard from the mountain, and their fear, as well as of some of the villagers around us, was that he would descend during the night, an occurrence, we learned, not very uncommon there, to the no small annoyance of a shepherd near us, whose sheep and goats greatly suffered in consequence. Knowing that there were actually tigers in the mountain we thought it best to use some precaution, whether the present fears were well grounded or not, and accordingly kept fires burning during the night. The next morning early, all the servants were most importunate for leaving, and we gave the orders to march. But before starting I could not resist the inclination to clamber to the very top, over the rocks, through the bushes, and up the very steepest part, and the view from the peak was more than sufficient to pay for the toil of the ascent. We had a delightful prospect of the country several miles in each direction, and could see nearly half

way to Allahabad, which was then thirty-eight miles distant. My boys, George and Edwin, were particularly delighted with such a novel excursion. I met with some beautiful wild flowers, and with several curious trees, one of which was a very large one, of the prickly pear species. We at length almost forgot that there were tigers in the mountain, although we began the ascent with such cautious steps.

After breakfast we turned our faces toward home, and about half a mile from the mountain passed a large grove full of monkeys. On our return I preached at several of the places already mentioned, but met with nothing worthy of remark.

I made another excursion to *Kanibar*, on the 5th of January, where I remained three days. This is a large town, about eight miles east of Allahabad, in the Benares direction. I spent a few days there three years ago, visiting also the villages in the neighbourhood. I was glad to find that some of the people had not forgotten my visit, and were ready to hear me preach again. I passed a very interesting morning at *Jamnipur* in a native school, where I distributed several books. Returned home on the eighth. Passed the Mela ground, which was becoming covered with people. Heard their horns, trumpets, etc., a mile off. The roads were crowded with pilgrims, and clouded with dust, all awful in connexion with the thought of their being the results of the worst sin that ever cursed man—*idolatry*; the sin against which God has guarded most carefully in his holy law, and the sin too, to which, in some way or other, the heart of man is most prone. Forsaking God! awful in itself, and awful in its consequences. When the first table is broken, the breach of the other soon follows; where man ceases to love his God, all bonds between him and his neighbour are snapped. When men like not to retain God in their minds, he gives them up to minds reprobate, being filled with all unrighteousness, etc., see Rom. i: 28, 32. Ah! how dangerous is the least principle of idolatry indulged in the heart. Its awful development may now be seen down on the Mela ground.

On the day of my return College opened, when we had sixty present, besides our orphan boys, altogether about eighty, a pretty good beginning for the Mela season, and there has been no falling off, but rather an increase since. Of this I will try to give you a more particular account in my next. I have preached at the Mela as much as possible, in addition to my daily duties of teaching. But the other brethren, who have attended the Mela most, will give you particular accounts of this branch of our labour this year.

MISSION COLLEGE AT ALLAHABAD.

Catalogue and Regulations of the Allahabad Mission College, for the year 1847; Allahabad: Printed at the Presbyterian Mission Press, 1847.

This is the Title of a sixteen-paged and neatly-printed Pamphlet that has reached us, since the account of the College that was inserted in the Missionary Chronicle of September. The interest awakened by that narrative will predispose its readers to receive with favour the extracts which we give below from this Publication. The latter portion of it is filled with the names of the Officers, Regulations, and Course of Studies. These we omit, and insert the first part, which is entitled "Remarks." These were written, we believe, mainly with reference to the latitudes of Upper India, and the state of public feeling there prevalent, among Europeans and Natives, on the subject of Education; but they will serve to give our readers a more complete view of the history and character of this Institution.

THE American Mission at Allahabad has now been in existence ten years. From its first establishment, the great importance of Christian education has been kept constantly in view. An orphan school was collected by its first missionary, the Rev. James M'Ewen, which was unhappily dispersed soon after ill health had required him to leave the country. Another was established in 1838, which has ever since been sustained. The education of the youth has been conducted with special reference to their becoming engaged in the service of the Mission. Those who, after trial, have failed to give promise of scholarship, have been placed at mechanical trades in connexion with the Mission, as type-casters, pressmen, and book-binders; while the others have pursued their studies under the direction of one or more of the members of the Mission. This private seminary has now been incorporated into the large one recently supported by Government.

On the first of last October, the Government Institution at Allahabad was relinquished, and leave granted to the Missionaries, in case of their taking charge of it, to use the building, furniture, and as much of the library as they might require. This transfer, and the liberal grant connected with it, at once placed before them a large and most important sphere of usefulness.

It may be remarked here that misapprehensions respecting this transfer had spread among the native community, and produced a great excitement, not against Government, but against the Missionaries. It was rumored throughout the city, that *force* was now to be used in making Christians; and many were so foolish as to believe that the Christian teachers were to receive a premium for every convert they made

from among the students. When the Missionaries received the Institution from the Local Committee of Public Instruction, about sixty or seventy students were present, and all in alarm. Some left immediately, others remained to see what the new teachers would do. The Mission had previously appointed one of their number to take the principal management, and around him gathered flocks of anxious boys, desiring to know the truth of the reports above alluded to. The reply was, that no human being can be compelled against his wishes to become a Christian; man cannot change the will nor force it; that even the Almighty does not violently *force*, but sweetly constrains men to be his, makes them willing in the day of his power, and then they are Christians from choice; that should we be so bad as to use a sword to them, this could not touch their wills, and hence could not make them *real* Christians, although to save their lives they might become so in name; that all who go to heaven, go, not from compulsion, but from their own choice, and that those who are lost choose the way of destruction. Religion was thus set before them as a matter about which they themselves must judge and choose, and, lest any concealment should seem to be made, it was openly avowed that the new teachers would do all in their power, by instruction and argument, to persuade them to become real Christians.

They had strong prejudices, the grounds of which they were unable to explain, against the Bible. Never having read this excellent Book, and knowing that the Christian Government under which they live had carefully excluded it from their school, they were naturally led to think it must be very dangerous. After a few days the highest class, while reading Milton's Paradise Lost, about man's first disobedience and the bringing of death into the world, the restoration made by one Greater Man, the Heavenly Muse, the chosen seed, Horeb and Sinai, Sion hill, etc., discovered that they could not understand it without the Bible, and desired permission to read it, which was of course granted. The majority of the class made the request, while one was dissatisfied, and left in consequence. It is a matter of thankfulness however, that all who have left the College, in consequence of the change introduced, were such as could most easily be spared, while the most sensible and promising, of those formerly belonging to it, have remained and conformed to the wishes of their instructors; and they can all bear witness that no harshness has ever been exercised towards them in introducing the Scriptures. The Bible was gradually brought into all the other classes, after some of the most sensible youths had expressed a desire to read it. A few did not like it and left; others, who at first disliked it, gradually saw that their prejudices were unreasonable, and freely consented to join their comrades in reading this book, which their understanding, as it became more enlightened, told them was all excellent. Those who had left did what they could to draw others away, to hinder those from joining the institution who wished, and to keep alive in the city the most unreasonable, ungrounded prejudices against the Mission College that had already been created. The number of pupils, however, continued increasing; and although on the first of October only fifty had remained, on the 10th of December there were upwards of one hundred in connexion with the institution.

On the 10th of December, after the College had been two months in connexion with the Mission, its friends at the station were invited to witness the beginning made, and saw, with pleasure, that every class had made a commencement in the study of that truth which alone can make wise unto salvation. Each class, able to read, read a portion of God's Word, and answered questions as to its meaning. The youngest, unable yet to read with advantage, answered questions from a Catechism on the elements of Christianity. The higher classes, in addition to reading the Bible, had also learned a few answers, with Scripture proofs, from the Westminster Shorter Catechism. Several questions, connected with each of their other studies, were also asked, and some pieces of English poetry, as Gray's Elegy, and selections from Milton and Cowper, recited. During three days previous to the public examination, the students had all been examined privately. Questions in Algebra and Geometry were given to the more advanced, to be answered in writing. Hebrew having been previously taught to such of the orphan boys as gave promise of eventually becoming good native assistants, questions and exercises in this also were previously submitted to them, and written answers returned.

After a vacation of four weeks, on the 8th of January, the College was re-opened. During the Mela season the attendance was not so large as it had been. For a long time the students were most importunate to have the Institution closed during their holydays. No compulsion was used in requiring their attendance, permission being given, to those who wished, to be absent.

At first, no Hindus came; but the more wise began to discover that it was better to spend precious time in the improvement of their minds than in the degrading pursuits of a Mela. Some indeed were displeased with their teachers for not closing doors on holydays, but the reply was, "We are Christians, we do not compel you to observe our sacred days? Here are some Christians, Jews, and Mohammedans in the Institution; do you wish to *force* them and

us to observe your festivals? We lay no force upon you; we shall be present, and happy to see and instruct any who like to come." And the same kind of reply was given to similar applications from the Mohammedans, namely, you are at liberty to observe your days if you wish, but should not require us to observe them. Had this principle been followed, Saturday must have been given to the Jews, besides additional days for their Feast of Tabernacles, and other annual festivals, which they observe here. But the College is a Christian one, and, while allowing liberty of conscience, can observe none but Christian days. When the consciences of our Hindu and Mohammedan neighbors become more enlightened, they will see that none but Christian days ought to be observed. The teachers saw with pain the dissipating, debasing effect of those holydays on the minds of their beloved pupils for days afterwards, particularly after the Dewali, the Muharram, and the Holi. They are thankful to say that some of the more discerning youth have begun to look at this subject in a better light than formerly.

Since January, the number of students has been gradually increasing, although several from various causes have left. At the beginning of each month a new register is made out, and the names of all who have not attended during the preceding month are stricken off. The register corrected for the present month (April) shows 132 in regular, almost daily attendance, besides 20 who come irregularly, giving the sum total of 152 who are in actual attendance. There are at present only two classes in the higher or College department. The studies to which they are attending will be seen in the regulations, also the plan of studies for the two succeeding classes when they shall have been formed. The members of the classes already existing are here named, ranked according to their respective merits computed from behaviour, industry, and scholarship.

Sophomore Class.

Paul Qaim,		Ishri Parshad,
Omaicharan,		Bir Chandar,
Mádhu Parshad,		William Ward,
George Douglas, Yunas Singh,	equal	Edwin Beach

Freshman Class.

Alfred Peters,		Daya Shankar,
Thomas Wells,		Gopal Chandar,
Gunga Parshad,		Muazzam Khan,
Bisheshar,		Badal,
Bhairo Parshad, Rama Parshad,	equal	Kristo Chandar,
		Thakur Das De,
		Harris Das De.

Total 23 in the College department.

In the school department, learning English, are 109, besides whom there are 20 Mohammedans learning Persian and Arabic alone. In the whole Institution are

Christians	26
Jews	2
Mohammedans	46
Hindus	78
	152

If we subtract the 20 learning Persian and Arabic from the 46 Mohammedans, we find only 26 learning English, while of the Hindus there are 78, or three of the latter to one of the former. The Mohammedans, from mortified pride and hatred to Christians, not only here but elsewhere throughout the country, seem unable to appreciate the benefits afforded by an English education. Should they continue thus a quarter of a century longer, they will probably find all the places of honour and trust throughout Hindustan occupied by educated, enlightened Hindus.

The plan of regulations and studies here drawn up is an imperfect one; but a beginning must be made, as far as possible, with system. Philosophers, proceeding according to the method of induction, connect what facts they have into a theory, and prosecute their experiments until the further acquisition of facts requires them to remodel their hypothesis. They know it is better to have a theory, though imperfect, than none; it is only assumed as a hypothesis, to aid the mind in the pursuit of truth, but it is not necessarily supposed to be the truth sought after. The hypothesis of regulations and studies here framed shall be modified or remodelled as further experiments and deductions shall direct. The great object aimed at in them is *education*, the educing or leading forth the powers of the soul, intellectual and moral, into proper action, leading the mind to the performance of all those noble exercises for which the Almighty breathed it into man. The principle of disciplining, rather than filling it, in its education, will be kept in view—of making not learned boys, but educated men. Discipline will not, however, be pursued for its own sake, but with an important end in view, practical utility, becoming qualified for the important duties of life, arising from our several relations to men and to God. After pursuing properly the course of studies here marked out, the student will be ready to turn his attention to medicine, to civil engineering, to law, or to divinity, as Providence shall direct. A knowledge of his vernaculars shall, as far as possible, be preserved and cultivated, that he may be able at once to impart the treasures he receives from the English, his learned language, to his fellow countrymen.

The conductors of the Institution feel grateful for the kind interest taken in it by friends at the station, and by visitors from a distance. They beg to acknowledge, with thanks, the following subscriptions and donations:

A. Lang, Esquire, C. S., Rs. 200, annual; T. P. Woodcock, Esquire, C. S., Rs. 100, annual; Captain Sharp, Engineers, Rs. 100, donation; R. Lowther, Esquire, C. S., Rs. 100, annual; Major General Watson, Rs. 100, annual; Captain Channer, Rs. 31, annual; G. Angus, Esquire, Rs. 50, annual; Lieutenant Coombs, 35th L. I., Rs. 10, annual, 5, donation; Lieutenant Young, 35th L. I., Rs. 25, donation; T. Slinger, Esquire, Rs. 10, annual; Babu Jadub Chandar Dhom, Rs. 6, annual; J. Benseley, Esquire, Rs. 12, annual.

Any additional subscriptions or donations will be most thankfully received. More funds are greatly needed for the enlargement of the apparatus and library, and to meet the various current expenses of the Institution.

On the first of April the College was taken into the Pukka Building on the bank of the Jumna, formerly the Judge's Cutchery. For the loan of this very commodious building, and for the use of the library belonging to the Government Seminary, the Mission desire to express their most sincere gratitude, and their hope that Government may never have reason to think their liberality misapplied.

Note.—Since the above was in type, the students have requested the privilege of giving something to those suffering by famine in Scotland and Ireland, have had a meeting, listened to a speech from one of the Hindu students, and subscribed Rs. 27.

China: Amoy Mission.

JOURNAL OF THE REV. JOHN LLOYD.

Continued from page 150.

February 1, 1847.—In consequence of this being a cold, wet day, but few came to the chapel. One man, from a neighboring city, remained during the whole meeting, and afterwards accompanied me to the monthly concert, where he listened attentively while one of the teachers read an interesting account of the conversion of a Hindu girl. This is the sixteenth day of the Chinese twelfth month. It is a feast day. The god of the land receives the homage of his votaries. In almost every house a table is spread, upon which are laid boiled fowl, duck, pork, fish, and other offerings. After the god has regaled himself upon these savory viands, the family gather around the table, and feast upon the precious remains. The god consumes the immaterial parts of the food, and graciously leaves the substance for the gratification of his worshippers. Gilt paper, and incense, the usual accompaniments of these offerings, are burned, and crackers are exploded throughout the city. There are three such feasts annually, in honor of this heathen divinity. The first occurs on the second of the second month. The second on the fifteenth of the eighth month.

Feb. 3.—A well-dressed man came into the chapel this afternoon, and inquired for a kind of medicine, which, he had heard, possessed the virtue of curing the appetite for opium. He was a robust man, and, from all appearances, had never injured himself by using the pernicious drug. It is probable that he wished to obtain the medicine for some friend. I told him I had no knowledge of such a medicine; gave him some books, together with a tract on opium. As he retired, an opium smoker came in. Several days ago this man was exhorted to break off this evil habit, and a plan of reformation was suggested to him, which he agreed to follow. He now said that he had pursued this plan for several days, and had not tasted the drug. Yesterday, however, he gave way to his craving appetite, and again returned to his old ways. I urged him to make a second trial at reformation. A professed gambler was present. I turned upon him, and exhorted him to abandon his wicked mode of life; urged him to be on his guard during the approaching holydays, as men of bad habits are more exposed to temptations during seasons of general joy and hilarity, than at other times. By this time a large company had collected, whom I addressed for a few minutes.

Feb. 4.—In the course of the meeting this afternoon, a good many came in. A few staid some time, and listened attentively. One rakish-looking young fellow was disposed to contend for his gods. He affirmed that they were true gods; that the ancients enjoyed visible manifestations of them; that they had power to protect men; and that they answered prayer. As for himself, he said that he was a good man, and possessed a good heart. From the careless, indifferent manner in which he spoke, it seemed evident that he had little reverence for his false divinities, whatever his belief in regard to them might be. I regretted much my want of familiarity with the language, because I found myself unable to combat the positions assumed by this young idolater, as successfully as I desired. I have no reason to think that what I attempted to say reached his conscience.

One of the twenty-four terms into which the Chinese divide the year, occurs to-day. It is called "spring begins." At this season, the people are accustomed to paste square pieces of red paper, of various sizes, on their money-chests, granaries, etc. Each slip contains the

written character for spring. Good luck is supposed to be secured by following this superstitious custom.

Feb. 5.—This date corresponds to the 20th of the twelfth month. To-day the mandarins close their offices, and lay up their official seals. This is done annually at the approach of the new year. For a month, the magistrates attend to no official business, except in urgent cases.

Feb. 6.—Thermometer 40° this morning; the coldest day we have had this winter. Had a large audience for a while in the chapel. Several respectable-looking men were present. While I was urging the claims of the Gospel upon their attention, one man asked, "Since you exhort men to be good, why bring opium to the place?" I gave him a tract on opium, and remarked that I had nothing to do with the traffic in this drug, except to condemn it. The conversation was turned upon Confucius. I endeavored to impress on their minds that Confucius was a mere creature, and that Jesus Christ was the Supreme Creator. The philosopher was indebted to the latter for whatever wisdom he possessed. If the words of the mere man merited attention, how much more those of the Creator.

A decent-looking man came into my house to-day, who said he was a native of an adjoining province, and a siù-châi; that is, he had taken his first degree in Chinese literature. He could not speak the Amoy dialect plainly. I gave him some books, and he left, saying he would call again. As the new year is near at hand, the people are busy collecting money, and settling accounts. It is customary to square off with the world at this season, and every one is anxious to conform to this custom. Hence money is the all-absorbing topic of conversation at this time. The mind has no room for any other subject.

Feb. 8.—Audience small. The people are too much engaged just now, to spare time to listen to our message. Heard to-day of a horrid massacre of the crew of two opium vessels, north of Amoy. It seems that some pirates, from Canton province, attacked these vessels in the night-season, killed many of the crews, and plundered the vessels of a large amount of money and opium. Some thirty men, including the two commanders, are missing. The siù-châi mentioned under a previous date, sent his card, and three ornamented pieces of paper, containing some Chinese characters. The motives of many of this heathen people are so mercenary, that I suspect that money is at the bottom of this stranger's polite attentions.

Feb. 9.—My teacher read the notes received yesterday from my new friend. They contain a great deal of fulsome flattery, an article in which many Chinese deal extensively when they are desirous of securing a favor. In these notes, this man says that he is far from home; that his thoughts often revert to his wife and babes; that he had found no friend in this strange place, to whom he felt at liberty to narrate his sorrows, except the *very learned foreigner* from the distant west. I was much amused at the high encomiums which he lavishly bestowed upon me, and the more so because I was aware of his almost total ignorance of me. My suspicions of the mercenary character of his motives in addressing me, are not a little confirmed by hearing the contents of his notes. Money is the great thing with this people. The extreme fondness of many of them for sordid dust, renders my intercourse with them less free and cordial than I wish. Whenever one observes a man unusually kind and polite, he at once begins to suspect that he is paving the way for asking some favor in the shape of money, or of that which will procure money. I have witnessed enough of this among the Chinese to know pretty well what a man means, when he comes paying polite attentions to me. Hence I feel restrained and cramped in my intercourse with the people, and yet, when I reflect upon their straitened circumstances and poverty, I cannot but compassionate them, and vainly wish I had the means of removing their pressing necessities. Had a pretty large and attentive audience. Attempted to show them the folly of idolatry, and to point them to Christ. They seemed to understand much that I said, as I ascertained from their remarks.

This is a great day with this idol-worshipping people. The gods of earth go up to heaven on a visit of ten days. The ceremonies connected with this annual event are denominated, "accompanying the gods." Each family spreads a table in the house, on which the usual offerings of food are laid. Gilt paper, and incense, are burned, candles are lighted, and crackers exploded, in honor of the ascending divinities. In addition to these customary offerings, small slips of coarse yellow paper, containing rude prints of the gods, of sedan-chairs, and of horses, are burned in earthen plates, in the open air. The chairs and horses are for the accommodation of the gods in their ascent. It is difficult to say what the object of this annual visit to the upper regions is. Some say the gods of earth go up at this season to render an account of their transactions during the year to the superior divinity. Others say that they visit the heavens merely on an excursion of pleasure. Whatever the object of the gods may be, it is plain that their votaries turn the event to good account, for, out of the various offerings presented to the idols, they make a feast, and thus gratify their appetites.

Feb. 10.—My suspicions regarding the siù-châi's motives were correct. He came to-day with four long rolls of paper containing sentiments in prose and poetry, which he begged me

to accept. On a separate slip of red paper he had written his request for pecuniary assistance. I felt constrained to refuse this request, because I was morally certain that my charity would find its way into the coffers of the opium-seller. The man's face plainly indicated the character of his habits.

The gods of heaven come down to earth to-day. It seems that they wish to ascertain what is going on among men. Very early this morning their descent was announced by the explosion of crackers. Incense, candles, and gilt paper, were burned in honor of the event, and confectionary and tea-leaves were set out before the idols.

Feb. 11.—The Chinese have a curious custom, according to which, they, at the close of every year, paste paper labels, containing various inscriptions, on doors, door-posts, ships, boats, etc. The old weather-beaten and tattered labels of the past year are torn down, to make way for the new and fresh-colored ones. Men have already established themselves in various parts of the city, to prepare these labels for purchasers. They are of different sizes. Those for the lintels and side-posts of doors are long slips, those for the leaves of the door are square or oblong. The inscriptions written on them are various. Some contain excellent maxims and selections from the Chinese classics. The pasting up of these labels is supposed to secure good luck. The paper of which they are generally made is of a deep red color. If any important member of the family dies during the year, blank white paper is pasted on the door. At the close of the year, this is removed, and, if the deceased was a male, green or blue paper, with an appropriate inscription, is pasted up; if a female, yellow paper. These mourning labels remain a year, when they give place to others made of pale red paper. The deep red ones are again restored at the end of the third year. This curious custom enables one, in walking through the streets of this city, to know what families are in mourning, and how far the days of mourning have advanced. Some, however, do not paste up labels. Affliction of some kind or other has fallen upon them during the year, and hence they dare not, for the present, conform to the general custom. If prosperity and happiness return, they forget their sorrows, and publish their good fortune by pasting labels upon their doors as their neighbours do.

Feb. 13.—Went to the chapel. But few came in. Much of the time I was alone. The near approach of the new year is the cause. Everybody is busy. Better audiences will be secured after New-Year's Day. To-day the pasting up of labels engages the attention of many.

Feb. 15.—Yesterday was the holy day of rest, but it brought no rest to the inhabitants of Amoy. Every one was busy, either settling his accounts, pasting labels on his door, or firing crackers in reference to the new year. Hence but few came to the chapel.

I heard of the death of Etam Aping, the Chinese boy that came out with Dr. Hepburn. He had long been a member of the church, and he died in joyful hope of a blissful immortality. This day is the last of the Chinese year. It is called the "twenty-ninth," because it is the twenty-ninth day of the month. The 12th month sometimes has thirty days. My teacher gave me some account of the ceremonies attended to upon this day. As already mentioned, everybody is engaged in collecting money and paying debts. It is not considered honorable to pass into the new year encumbered with unpaid accounts. In the evening, after the hurry of the day is past, the ceremony of taking leave of the old year is performed. This is done by making the usual offerings of food, etc., to the gods. Fowl, duck, fish, pork, spiritous liquors, confectionary, burning incense, lighted candles, etc., are arranged in the presence of the idols. The burning of gilt paper, and exploding of crackers, accompany these offerings. In this way the people bid farewell to the expiring year. After these offerings have remained sufficiently long for the gods to refresh themselves, the members of the family convert them into the materials of a feast, and collect around the family table, to partake of the last meal of the year. Underneath the table is placed a common portable furnace, filled with burning charcoal. Good luck is connected with this ceremony. All noxious influences are consumed by the glowing furnace, and the way for the coming of prosperity and happiness is thus made clear of all obstructions. In partaking of this feast, males and females often occupy different apartments, each six having a separate table. Sometimes, however, they unite around the same table. After the feast has been finished, many families perform the ceremony of burning the lamp-frame. This frame is made of bamboo, and is used to hold a small cup of oil and wick, which supplies the place of candles, or of a better lamp. This frame is burned at the close of the year, and the glowing embers which result, are divided into twelve portions, corresponding to the twelve months of the year. The character of each month of the coming year, is determined by the length of time it requires for its parcel of embers to expire. Those that first turn black indicate that the corresponding months will be wet and unpleasant. As a matter of course, the result is vastly different in different houses. This is pointed out to the people. They receive the suggestion with a laugh, or with the remark, that, though there be diversity of result, yet each is efficacious, in so far as those who obtained it are concerned.

To-day, Monday, is the Chinese New-Year.

During the past night, and all this morning, there has been a constant explosion of crackers. Early in the day, gilt paper is burned, and confectionary is offered to the gods. This confectionary is afterwards handed around, during the day, to any friends that may visit the family. The shops are all closed up, and no business is transacted. Yellow paper, with scalloped incisions, is placed about, in front of the shops. This is an offering to the gods or spirits of the place. The people, attired in their best garments, are wandering listlessly about the streets, or earnestly engaged in gambling. Gambling parties occupy every nook and corner. Even the vestibules of temples are appropriated to this use. Dice and cards seem to be the principal games. The streets are well covered with the fragments of exploded crackers. The doors of shops and houses look fresh, on account of their new labels. Occasionally, the mourning label meets one's eye. Some doors still retain the unseemly label of the old year. Misfortune or poverty prevents their inmates from yielding to the demands of the general custom.

I went to the chapel. Had a large audience, but I did not feel much in the talking humor, and, moreover, the company did not seem disposed to listen to serious exhortations. It was a day of joy and pleasure to them, and they wished to make the most of it. Our conversation embraced many topics, among which the customs connected with the new year occupied the principal place. Occasionally, I drew their attention to higher themes, and told them the glad news of a Saviour's love.

Feb. 16.—The people are still enjoying the holydays. Gambling is vigorously going on. Had a large and attentive audience in the chapel.

Feb. 18.—Went to the chapel, but could not reach the door, on account of a large crowd that had blocked up the way. A theatrical play was in progress before the chapel, and this had attracted the crowd. The noise of gongs would have effectually prevented my addressing the people, even if I had succeeded in gaining entrance. I therefore did not make the attempt. This is the season for plays and puppet-shows. They are got up in honor of the gods, and will be daily exhibited, in some part of the city or other, till the holydays are past. A rope-walker exhibited to-day, in front of the temple adjoining our house. After performing a few clumsy feats upon the rope, he mounted a high pole, which was set up for the purpose, and displayed some skill in balancing himself on the top, swinging to and fro, etc. Those of his performances which I witnessed, were far inferior to similar feats performed by rope-dancers in America. The Chinese, like ourselves, do not hold rope-walking and rope-walkers in high estimation. They afford a brief season of amusement to the vulgar of both countries.

This is the fourth of the first month. The gods of earth came down from heaven to-day, to enter upon the discharge of their duties among men. The ceremony connected with this event is called "receiving the gods." It is precisely the same as that performed ten days ago, when these divinities ascended to heaven. The shops are still closed, and the people are still enjoying the holidays. Gambling seems to be the chief amusement. The vestibule of the adjoining temple is thronged most of the day by busy bands of gamblers. Even the young Buddhist priest, who has charge of this temple, does not hesitate to enter the lists, and take his hand at cards or dice.

Feb. 19.—The Chinese are very superstitious in regard to New-Year's day, and the three or four days following it. If a bowl, or any such article of household furniture, is broken on the first day of the year, it is considered a very evil omen. To mention the word death, to scold, swear, quarrel, fight, or to utter any bad words, during the first few days of the new year, is regarded as very improper and offensive. To be rigid in family government, or strict in the execution of the laws, within these days, is a grave offence, in the estimation of the superstitious. Hence, children are allowed more liberty than on other days, and gambling, and minor offences, are connived at by the magistrates. These remarkable days are spent in the pursuit of merriment and pleasure. Visits of congratulation are paid. Joy beams in every countenance. A few, impelled by stern necessity, or the love of gain, open their shops, and resume their ordinary occupations. The mass of the population, in their gala dresses, saunter about the streets, or spend the lazy hours around the gambler's board. This day being the fifth of the first month, puts an end to these peculiar holydays. Visits of congratulation cease. One may talk about death, may curse, quarrel, and fight, with greater impunity than was granted hitherto this year. All things are again at liberty to flow in their ordinary channels. Gambling, however, continues unabated. It is, perhaps, a little more retired, and seeks to conceal itself more from the public eye than previously. In some parts of the city, however, it stands out as boldly and unblushingly as if it was not concerned in the general return to the old paths, which were forsaken at the commencement of the new year. Many of the wealthier inhabitants do not immediately resume their ordinary business, but continue to keep their store-houses closed up, in order to prolong the festive enjoyments of the season.

Some time ago, I procured some statistics of this city, from a man who was a kind of tax-gatherer, and so the better fitted to secure accu-

racy. I subjoin them. According to his statement, there are, in Amoy, 84 primary schools, containing 1405 pupils. There are 462 rice shops, 309 opium shops, 50 pawnbrokers' shops, 476 distilleries and arrack shops, 187 gambling shops, of which 24 are licensed by government, 108 apothecaries, 158 idol-temples, 67 shops in which idols are made and sold, 503 shops in which gilt paper and incense are sold, 102 shops in which a variety of paper articles are manufactured for idolatrous purposes, and 27 ancestorial temples, i. e., small public buildings in which family tablets are deposited and worshipped. The family tablets are made of wood. When a person dies, one of these is procured, on which the deceased person's name, and other particulars, are inscribed. It is then laid, with other tablets, in the family shrine. One of the three souls of the deceased is supposed to linger about this piece of wood. When families become extinct, these tablets are deposited in some ancestrial temple, to be worshipped by the *generous* public. If there be any inaccuracy in these statistics, it is most likely to lie on the safe side. The tax-gatherer, however, said that he was very careful, in his survey of the city, to approximate as near the true state of things as was possible in the nature of the case. The chapel was not opened to-day, on account of the continuance of the play.

Feb. 20.—Birth-day of the god Cho-su-kong. He was originally a Buddhist priest of this province. For some deed or other he was deified, and is now worshipped by many of this idol-loving people. Others of the people pay no regard to him. He receives the usual offerings, excepting meats. Being a Buddhist god, he must be content with vegetables.

To be continued.

China: Ningpo Mission.

JOURNAL OF THE REV. M. S. CULBERTSON.

Continued from page 149.

Oct. 21st.—Left home this morning, with my family, to make an excursion for a few days, to Yuh Wong, a Buddhist temple, about twelve miles from Ningpo. A boatman having agreed to take us, with all the furniture we might require, cooking utensils, bedding, and all other necessaries, he appeared at the door, with a very comfortable boat, at an early hour. For taking us to the landing place nearest the temple he charged about half a dollar. As we took the boat on the lake, it was necessary to cross two sluices, in order to get into the canal leading to the temple, which is on the opposite side of the river. When we arrived at the first which was to admit us to the river, we were not a little disappointed to find the water at low tide, and about a hundred yards between the sluice and the river, entirely drained. Preparations however were made for crossing as usual. Two thick ropes, or rather withes, of bamboo, were attached to the stern of the boat, the other ends of which passed around two upright revolving posts, placed on either bank of the canal. Five or six men on each side, then easily forced the boat up the smooth side of the mud embankment, until it was fairly balanced on the top, the bow being elevated at an angle not much less than forty-five degrees. The ropes were then removed, the bow turned downward, and we were instantly precipitated down some ten or fifteen feet, into the mud. To us there seemed to be no remedy but to lie there until the tide should rise and float us off. We soon found, however, that the boatman had a better plan in his mind. After a short parley with the crowd on shore, who had collected to see the foreign woman, two long ropes were thrown to us, and firmly attached, one to the stern and the other to the bow of the boat. These were immediately seized by the bystanders of all ages, old men and little boys, and we found ourselves gliding gently over the soft mud towards the river. The passage of a sluice usually costs the boatman two or three cents; but the additional labour, in this instance, made it cost about thirteen cents. We had no difficulty at the second sluice, and were soon on the canal, proceeding quietly on our way, as rapidly as the man who towed the boat could walk.

On our way we had an opportunity of witnessing the process of manufacturing a kind of straw paper, much used here by shopkeepers for wrapping coarse articles for their customers. The *paper-mill* is nothing more than a long thatched shed, in which are placed four or five large rectangular stone receivers, to contain the pulp. The process is a very simple one. The straw is neither steamed nor ground, but is left, after being steeped in a lime vat, to decay of itself. The only grinding it undergoes is in being trodden by a cow, in a circular trough of stone. The straw thus prepared is thoroughly washed in the canal, in a large bag, and then is placed in the receiver, and mixed with water until the pulp is of the proper consistency. A little sand is also mixed in. The paper is formed by lifting the pulp on frames formed of thin slits of bamboo. Two sheets are formed on each frame. The paper is then laid on the grass to dry, after which it is ready for use. The grains of sand can be seen scattered through it, and the paper is very thick and coarse.

Oct. 22.—Two nuns have come to the temple from Ningpo. They have been performing their devotions, and have presented plentiful offerings of various kinds of vegetables, and delicacies, suited to the palates of the priests.

The latter have enjoyed the feast, having paid for it by going through their senseless mummeries before their idols. Indeed, eating seems to be their chief business. They relieve the tedium of their long days of idleness, by taking five meals a day.

Oct. 23.—Walked to Paou-jhong, a large village on the canal, about a mile from the temple. There are several thousand inhabitants here, who, with the population of the numerous neighbouring hamlets, would furnish abundant employment for a missionary. Many a smaller village in the United States has two or three churches. Taking a stand in an open space, and displaying a few tracts, with neatly flowered covers, I soon had a crowd around me, all eager for a book, both those who could read, and those who could not. I refused to give any away until I had first explained something of the nature of their contents, and given a rapid outline of the plan of salvation. All listened patiently, and some attentively, until I got through, and then I easily disposed of as many tracts as I wished. It is only when viewed by the eye of faith that such efforts appear of any importance. In the light of this world's wisdom, they must seem perfectly futile. Often does the great adversary present them in this light to the mind of the missionary, and he is tempted to hold his peace, when he ought to speak. He feels as though he might almost as well address his words to dumb brutes, or to stone walls, as to the heedless, listless mass of human beings around him, who listen, and stare, and laugh. It seems as if an ant were attempting to move a mountain. Yet it is from such small beginnings, that the Lord will bring great and wonderful results. He is wonderful in counsel, and excellent in working.

The temple of Yuh Wong is beautifully situated in a narrow valley, surrounded on three sides by high mountains. The country just now presents a very beautiful appearance. The rice crops, just beginning to ripen, cover the face of the country with a carpet of green, broken here and there by patches of buckwheat, which, with its white blossom, gives a pleasing variety to the landscape. The crops have suffered from the drought, but seem now to promise a tolerably good yield.

The temple buildings are extensive, and the most important of them are in good repair. In front is a large enclosure, surrounded by a wall of mud and broken tiles, in a dilapidated state. Crossing this enclosure you enter the main building. This is simply an immense hall, about a hundred feet in length, paved with large stone slabs. It presents nothing remarkable but its huge idols of the three precious Buddhas, which look down upon you, as you enter the large door-way, from their elevated shrine. The monks will tell you that these precious gods cost a thousand dollars a-piece. Leaving this hall, and crossing a smoothly-paved court, to which you ascend by a flight of steps, you enter the second hall, nearly as large as the first. Here you see a few idols arranged along the walls, but they are of moderate size. The most prominent object is a small brass shrine, highly polished, with a glass door. It stands just in front of the main entrance, on an elevated platform composed of heavy blocks of granite. Through the glass door nothing can be seen but a couple of small figures, and a few flowers, together with a small dingy-looking turret, which seems to be intended to represent the towers of which the Buddhists are so fond. There seems to be nothing particularly attractive about it, yet this is the grand attraction of the place. The priests tell you it is the *Shay-Lee;* and if you inquire for further explanation, they will say it is the *Wuh Fuh*, or living Buddha, and that it has the property of changing its colour. *Shay-Lee* is the term commonly used to designate the relics of Buddha, which are preserved with so much care. Neither the priests, nor any of the other Chinese, have, however, any such notion of this object of their reverence. They would not for a moment admit the idea, even when suggested to them. The account they give of it is, that it issued, many hundred years ago, from a fissure in a mountain not far from this temple;—that it is of such singular material, that no one has ever been able to tell what it is;—and that it possesses the singular virtue of changing its colour, in such a way as to exhibit to each beholder a colour indicative of the state of his heart, and of his future prospects in life. This it does by the immediate exertion of the power of the god.

Those who wish to ascertain in this way the degree of favour they enjoy with the god, must pay the priests for the privilege. We could not encourage the imposture by paying any money, but a good-natured old priest consented, after some demurring, to allow us to look at it. After bowing before it, he unlocked the glass door, and brought it forth. We were directed to look within through the crevices, but nothing more could be seen than a small painted block, in the shape of a bell. It is the colour at the mouth of this bell, that indicates the desired information. We saw nothing but *yellow*, one of the best colours; and it certainly never presented any other colour, except from the peculiar reflection of the sun's rays. The worst colour is white. It is before this, that the priests perform their daily devotions. They say there is nothing similar to it in all the empire, and multitudes of devout priests, even from distant provinces, come to visit this wonderful and celebrated object.

Besides the two principal halls, there is another, in which are placed a large number of

small red tablets, for the worship of deceased ancestors. There are also numerous apartments for the use of the priests, and the guests who come to worship. A building of three stories has been erected, expressly to receive the great bell. It is over twelve feet in circumference, and is covered with characters, which are designed chiefly to record the names of the persons who subscribed funds toward the purchase. If an iron clapper were used, instead of a wooden mallet, it would give a noble sound. The cost of all the buildings, with their idols, the priests estimate at two hundred thousand dollars.

Oct. 24.—The weather has been wet ever since our arrival, and we are confined almost entirely to the house. A separate building has been assigned to us. It is of but one story, and has four rooms, with front and back courts. Two of the rooms are floored—the others paved with stone, but none have a ceiling.

Had a visit from the abbot—a young man more intelligent than the priests usually are. Had some conversation on the subject of his religious belief. He spoke of three *calpas*, or dispensations;—the first already past, and the third yet to come. A characteristic of the present is the worship of images. He admitted the wickedness of men; but his only remedy for it is that taught by his religion—entire abstraction from the world and all its concerns.

The number of priests connected with the temple is over twenty, but this includes some who in truth are but menials, though they appear in the dress of priests. There are but twelve or fourteen who take part in the regular religious services. Some of these have grown gray in the service, and are drawing near the end of their course. One old man in particular, whose silvered beard, and wrinkled face, and tottering step, betoken his rapid approach to the grave, seemed very devout, and was never to be seen without his string of beads. He was always busily running over them with his fingers, at the same time constantly repeating the name, O-me-to-fuh. I attempted to converse with him, and point him to Him whose blood cleanseth from all sin. He nodded assent to all I said, but still I could hear him whispering, O-me-to-fuh, O-me-to-fuh. The heathen still love vain repetitions, and think they shall be heard for their much speaking.

The priest who ranks next to the abbot looks pale and wan, as if sinking in consumption. I asked if he was not sick. "O yes," said a jocular old priest standing by, "he has the wooen kung bing;"—the empty, the kitchen disease. He himself looked much more like it. My white fur hat is a mystery which they cannot understand. One asked if it was not made of chickens' feathers.

Oct. 25. Sabbath. After a visit to the village, endeavoured to hold a service in the temple. Succeeded in inducing some of the priests, and a few others, to attend. They gave respectful attention, while I endeavoured to set before them Jesus Christ, as the only Saviour; but they seemed to regard my words as mere idle tales. In truth, there is no reason why our teaching should not appear as absurd to them, as theirs does to us. The Spirit of God only can enable them to see the difference.

This afternoon some travelling priests came in from the distant province of Sze-chuen. They are on a pilgrimage to all the principal Buddhist temples of the empire. One of them had a large quartz crystal, which he seemed to prize as a gem of great value.

Oct. 26.—The weather having partially cleared, this morning climbed the hill in front of the temple. The mingled beauty and grandeur of the prospect from its summit, amply repaid the fatigue of the ascent. Looking in the direction of Ningpo, an immense plain, presenting an unbroken level, was spread before us. In the distance, could be distinguished the tower of Ningpo, rising through surrounding mists, which entirely concealed the busy city at its base. In one direction the view was bounded only by the horizon; but on every other side high mountains ran off from that on which we stood, until lost in the distance, giving to the plain the appearance of a vast amphitheatre, and lending variety to the landscape. The winding canals, branching off in all directions; the brilliant green of the luxuriant rice-fields; and the innumerable clumps of fir trees, marking the abodes of the dead, which dot the face of the country, give to the scene an air of quiet cheerful beauty, not often surpassed. At the distance of a few miles, between two high peaks, could be seen a quiet mountain lake. Just beneath us, on one side, was a fertile valley, and on the other the temple buildings, guarded by two five-storied towers, one in the valley, and the other on the summit of the hill on their left. Back of the temple another high and steep hill arises, and all around high mountains are confusedly piled together. As they are destitute of trees, all the irregularities of their surfaces can be distinctly traced. Toward the sea is another plain, less extensive, of a triangular form. It is skirted on two sides by the hills, rising abruptly from its surface, and presents the same variety of canals, bridges, and luxuriant crops, as the plain on the other side of the hills. There is, however, a very marked difference in the *colour* of the rice fields. There they are quite green—here they are yellow, almost ready for the reaper. At the distance of about ten miles, but *apparently* less than half that distance, the sea, studded with numerous islands, opened a wide prospect before us. It seemed like meeting with an old friend, and I

could not but think of our numerous friends beyond it.

In the scenery of China, one feels no regret at the absence of unsightly, zigzag fences, though an Englishman might be excused for sighing for his beautiful hedges. It would be pleasant, too, to see cattle grazing here and there, and to hear the bleating of flocks. But land is precious in China, and there is none to spare for pasturing cattle, or for unnecessary adornments.

Oct. 30.—Returned to Ningpo. The weather was too wet to admit of long excursions, and I fear may prevent the advantages anticipated from the mountain air.

To be concluded.

Erratum.—In the last number of the Missionary Chronicle, on page 146, erase the word "been," in the third line from the foot of the first column. The line should read, "that one so unworthy, God had still made an instrument."

Mission House: New-York, November, 1847.

RECENT INTELLIGENCE.

Ottawa Mission.—A letter from the Rev. P. Dougherty, of September 14th, mentions the safe return of himself and family to the station on Grand Traverse Bay. They were exposed to no little danger on their voyage from Macinac to the station, by reason of a violent storm on the lake; but the Lord graciously preserved their lives.—While in this city, Mr. Dougherty superintended the publication of four works in the Ojibwa language, which it is believed will prove useful auxiliaries in the work of the mission.

Creek Mission.—A letter from the Rev. R. M. Loughridge, of September 14th, speaks of the general prospects of the mission as still encouraging. The school had closed on the 6th of August, with a public examination, attended by many of the chiefs and others. All appeared to be much gratified at the progress of the scholars. Fifty-one children had been in the school, of whom thirty-seven were boarders. The next term would commence on the 1st of October.

China: Amoy Mission.—A note from the Rev. H. A. Brown, of May 23d, mentions the improved condition of his eyes, and his expectation to return to Amoy in about a fortnight.

India: Lodiana Mission.— A letter from the Rev. J. Newton, of June 28th, speaks of a Fair which he had lately attended, where he enjoyed excellent opportunities of making known the way of life, and adds: "But why is it that, when scores of people about each of our stations hear and read the Gospel every day, few or none, except at long intervals, repent and believe? *Why?*"

India: Furrukhabad Mission.—Letters have been received from all the stations, dated to the 8th of July. Mr. and Mrs. Seeley arrived at Allahabad on the way to their station in due season; and, while there, Mrs. Seeley was attacked with the small-pox. We are happy to learn that she had quite recovered from this sickness.—At Mynpoory, the missionaries had the privilege of dedicating their new church on the 27th of June. Good audiences were present at all the three services. Mr. Walsh adds a prayer, in which our readers will join: "May the Lord accept it as his own house, and fill it with his glory, that it may prove, to many of the poor heathen around us, as the very gate of heaven!"

Missionaries on board the Orissa.—A brief note from the Rev. J. M. Jamieson, informs us that himself and party were all well, and had suffered but little from sea-sickness. His letter was sent by an English vessel, which they spoke, and is dated August 2d, in lat. 6° north and long. 27° west.

Death of the Rev. N. Merrit Owen.—We ought to record, and we do so with deep regret, the death of Mr. Owen, a brother of the Rev. Joseph Owen of Allahabad. He was a licentiate of the Presbytery of Bedford, and an accepted missionary of the Board. It was expected that he would have accompanied the Rev. Messrs. Hodge and Forman to India, to be stationed at the same place with his brother;—but the Lord's ways are not as our ways, nor his thoughts as our thoughts.—Attacked with hemorrhage from the lungs, Mr. Owen gradually sunk under the power of disease, until he entered into rest, on the 3d of October. He was a man of fine talents and finished scholarship, and of a piety that won for him the confidence and affection of all who knew him. Assuredly, our loss is his gain.

Evangelical Society of Geneva.—The Lxxiid Circular of this Society, dated August 23, contains an urgent appeal for larger funds. At the end of July, the Society was in debt 40,000 francs, and its engagements for the remaining nine months of the financial year were 100,000 francs. Of this sum, about 17,000 francs would be provided by Christians of Geneva, being the amount required for the support of the Society's operations in that city. The School of Theology, Colportage, and Evangelization in France, as they exert their important influence beyond the limits of Geneva, are commended to the immediate liberality of Christians in foreign lands.

From the Presbyterian Advocate.

ADDRESS ON FOREIGN MISSIONS.

Substance of the remarks made by the Corresponding Secretary of the Board of Foreign Missions, before the Synod of Pittsburgh at their late meeting.

[Published at the request of the Synod.]

Mr. Lowrie observed, that before proceeding with the statement he was about to make, it would be interesting to notice the beginning of this cause in this Synod fourteen years ago. He then referred to the difficulties and discouragements of its commencement, and its steady progress onward to the present time. The advance, he observed, although it has been slow, and, on that account, often discouraging, yet has not been by fits and starts; it has been uniform and stable. Last year the receipts were larger than in any former year, and so far this year the receipts have exceeded the last. Yet we are now pressed for funds more than at any time heretofore, and the prospect before us is, that for the first time we shall have to close the year with a heavy balance against the treasury.

It may naturally be asked, why it is, that with increased receipts, there is a want of funds now, and the prospect of a debt at the close of the year? A plain statement of facts, and a reference to the providence of God, will afford a full answer to this inquiry. By these it will be seen that the very advance of the missionary cause among the heathen,—the most encouraging providences, which God in mercy, and in answer to the prayers of his people, has manifested to his missionary servants, have laid the Church under the absolute necessity of furnishing larger means, or of becoming unfaithful to her Lord, and unworthy of the privilege of labouring for him.

Let us now, Moderator, take a brief view of some of the circumstances of the different missions, beginning with those in our own country. During the last two years our work among the Indian tribes has been much enlarged. In a number of instances, applications have come in such a form, that although requiring additional funds, it was impossible to turn away from them. Take, for instance, the mission to the Choctaw Indians; there the National Council, without the least agency on the part of the Board, offered to place under their care and di-

rection, their most cherished institution, containing 100 boys, with the buildings mostly finished, and endowed by the government and themselves with $8,000 per annum, on condition that the Board would add $2,000 per annum on their part. How could we refuse to embrace an opening for doing good, so encouraging, and so important.

Take another instance, in the mission to the Creek Indians. Formerly their hostility to missions was so great, that they sent the missionaries out of their country. Five years ago, after much labour and correspondence on the part of the Mission House, permission was obtained for the establishment of a mission among them. Since that time, the wise and judicious course pursued by our brethren there, has removed their prejudices, and they are now most anxious to have additional missionaries and teachers sent among them. In this state of feeling on their part, the government have offered to furnish the largest portion of the funds for the buildings, and the principal part of the annual support of eighty scholars in a boarding school, provided the Board will contribute about one-fourth more from their funds. Here again it is impossible to disregard a providence of God so clear and so full of interest and mercy to this portion of our heathen neighbors. But to meet our engagements, for this increased expense, although it is but one-fourth of the whole, we are at this moment driven to the necessity of borrowing money on the individual responsibility of the officers of the Board.

Another most pressing call has reached us from the Seminole Indians; but unless the deep slumber of the Church can be broken, it must remain unheeded. The remnant of this warlike tribe is now settled in the Creek country. Many of the members of Synod are acquainted with John D. Bemo, and his remarkable history. His ardent desire is to do good to his people, and he is now settled among them. Besides suffering from sickness for a time, he has been the object of the most bitter and malicious slanders. The mass of his people, notwithstanding, have cordially received him, and he is most anxious, and so are our missionaries there, that we send a missionary to join him. But our hands are tied; and before I have done, the Synod may think that the Executive Committee have gone too far already. The embarrassments we experience sometimes bring me to that conclusion, —yet I trust we have among us those that would rather become as poor as was our blessed Master, than to see a single one of these measures recalled.

The circumstances of the Ottoe and Omahaw mission have been published in a late number of the Chronicle. I need only refer to them to say, that the liabilities which, in the providence of God, I felt bound to incur, as I could not consult the Committee, have been chiefly met by the prompt donations of liberal Christian friends. Funds, also, for the support of the children for one entire year, have been received; the buildings are well advanced, and we hope to have the boarding school in operation before the winter sets in.

Mr. L. then gave a description of the different tribes in the Indian territory, and the points where missionaries might be stationed. He told of the distilleries and grog shops placed near the line; of the large quantity of whiskey sent for their destruction; even the boat that carried him to visit them, carried three hundred barrels of whiskey. He enforced the duty of the Church to bring the blessed but all powerful agency of the Gospel, to save these, our nearest heathen neighbours, thus perishing literally before our eyes.

For Africa, also, the openings of Providence have compelled the Committee to incur expenses which have not yet been received from the churches. It is known to all the brethren here, that the Synods of Alabama and Mississippi, at great expense, purchased the freedom of Mr. H. W. Ellis and his family. He was afterwards licensed and ordained by the Presbytery where he resided. His acquirements for the missionary work, considering his circumstances, were most remarkable. His highest wish was to be sent to preach the Gospel to his countrymen in Liberia. How could the Committee refuse to send him? Where is the Christian who would not bid him God speed? But it is easy to say, "be ye warmed and filled;" something more than good wishes is wanted to sustain the missionary work.

In the colonies the missionary work must now be carried on by coloured men. In this part of the field their agency will meet the wants of the community. But missions to the native tribes are more complicated and difficult. As yet we

have not found coloured men with the necessary qualifications for this service. The way is now open for a mission to the interior, and strong hopes are entertained that the climate there will be found to be more healthy than on the coast. But the men and means are wanted to effect this most desirable advance of the African mission to the natives; and unless this mission be strengthened we shall soon lose all we have already gained.

Thus far we have been but on the outskirts of the missionary work. Let us now turn to India, and contemplate that great field of missionary labour. Here, on the upper part of the Ganges, and on the Jumna, we find a territory as large as any five of our States, with a population double that of the United States, dependent almost entirely on the Presbyterian Church, for their knowledge of the Saviour. Since this field was entered, twelve years ago, many are the prayers which God's people amongst us have offered for his blessing on the labours of his servants sent out to speak unto these gentiles, that they may be saved. The answer to those prayers, in the advance and success of the missionary work, is now calling for additional funds, in a voice that cannot be disregarded.

The three great branches of missionary labour, distinct, but not disconnected, are the direct preaching of the Gospel—the translation and printing of the Bible, and religious publications,—and the cause of education, chiefly with a view of raising up a native ministry. In the first two of these, as the ability of the brethren increases to speak the native languages, and to make translations, so should the pecuniary means increase. Otherwise we cannot enjoy the full benefit of the increased ability of our brethren. More extensive journeys for preaching the Gospel can be performed; for tents, and travelling expenses, increased means are wanted. More Bibles and tracts can be prepared, and if printed, can be distributed. Much more ought to be printed, that if possible a few leaves of the tree of life may reach every corner of these wide-spread moral desolations. For the infant churches, also, gathered from among the heathen, places of worship must be provided at the different stations. It is, however, in the last branch of their labours, that of education, that the greatest want is felt for an increase of funds. To these great heathen countries the Church can only send, as it were, the seed of the Gospel. We must look to their own children for ministers of the Gospel, and all other evangelical agents. Hence the most enlightened friends of the missionary cause amongst us, have watched and marked the progress of education with the deepest interest. In this branch of labour the providences of God in India have been most remarkable and encouraging. When the first missionary of the Board reached Lodiana, he found a high school in operation, under the direction and patronage of the political agent of the British government. Very soon this school was transferred to the mission, and t has continued under our direction to the present time. In the great native city of Furrukhabad, some six years ago, a high school was established by the mission. For some time previous, a government high school, well-endowed, had been established. It is known to all, that in these government schools, the Bible, and every book treating of the Christian religion are excluded. Two years ago, the Governor General of India, in person, carefully examined both the schools. Shortly after that examination, an order was issued disbanding the government school, and transferring the school furniture, and the free use of the building to the mission school. At the city of Allahabad the government had a college, with a large library. During the last year this college also was relinquished, and has been succeeded by the mission college, which enjoys, through the favour of the government, the free use of a large building, and the gift of many valuable books from the library of the former college. Thus within a few months of each other, have two important institutions been added to our means of doing good. But to make them efficient, additional funds are wanted. Besides these high schools, boarding schools, and bazar schools, male and female, were established; and the fruit of these various means of education and instruction, is already most encouraging.

From the scholars of these schools, a number of both sexes have been added to the church; and there are now eighteen young men, most of them engaged a part of their time in the missionary work, and all looking forward to and engaged in preparation for the ministry—besides two others, who have been already ordained. By these native assistants, the missionary force in India

will soon be doubled. For this the brethren have laboured, and for this the people of God have prayed. Their prayers are in a course of being answered. But if this be a new and powerful addition to the missionary force, it is also an addition to the missionary expense—small indeed compared with its efficiency, but still too large for our present limited and stinted receipts.

I have spoken of schools for females, and some may be disposed to ask, What have your missionaries to do with female education? To build up Christian churches you must have Christian families, but them you cannot have, without Christian mothers. I need not enlarge on that universal mark of heathenism, the degradation of woman. This the native females know and feel, and they talk with wonder at the elevation and privileges of the wives of the foreign teachers. But they say their fate is different, and they must submit. Now let us mark the blessed influence of the Gospel, in the advance of the missionary cause. In the marriage of the young men and women from the boarding schools, many of whom are pious, Christian families, are exhibited to the natives like a city set upon a hill. In them may the heathen females see the daughters of their own people, who a few years ago were as degraded as themselves, elevated to be the companions, the equals, the most cherished friends of the other sex. Every case of this kind speaks to the heart of the most ignorant native, in a language that all can understand, and in this language of the heart, are the Christian villages in India preaching the Gospel to their benighted countrymen.

A large portion of the Punjab, in the ordering of divine Providence, is now thrown open to the Christian missionary. Some of the brethren of the Lodiana mission have mastered that language, and the New Testament, and portions of the Old, have been translated and printed. So pressing was the call to occupy this field, that this mission have sent the Rev. Golak Nath, one of the native ministers, to occupy a station at Jalandhar. Here is a new and affecting advance of the missionary cause. The first Christian missionary to this heathen people, is a native of India; trained up by our brethren there, licensed and ordained by a Presbytery in India. And here again we feel the embarrassment of our limited means. To the earnest request of the brethren for assistance, we were obliged to answer, that we had not the ability to advance them a single dollar, beyond the salary of the missionary. It is most painful to have to write such letters, and it is most discouraging for our brethren to receive them.

The present year two missionaries have been sent to India. It was the subject of anxious thought and earnest prayer for direction on the part of the Committee, before they ventured to send them. But how could they be kept at home, when their services are so greatly needed? One of these brethren goes to Lodiana, to prepare for labour in the Punjab, and the other to assist in the mission college at Allahabad.

The mission to Siam has been resumed, and we have just heard of the safe arrival at Bangkok, of the two brethren sent out last year. This is a dark and benighted land,—the head-quarters of Buddhism, the most extensive form of heathenism in the world. Yet here the way is open to preach the Gospel, and the prospect is not without encouragement. If however this mission is not to be strengthened, it would have been better that these brethren had been sent elsewhere.

Our mission to China is the special child of God's providence. When the door was opened three years ago, we had but one minister of the Gospel there. We now have ten, with a physician and a printer, and three of the clerical brethren are also physicians. Just when they were wanted, these brethren had finished their education, and were ready to enter upon their work. When five of them were in danger of being detained, or turned aside altogether, for want of funds, the liberality of a few Christian friends supplied the means. The good Providence that sent them out has watched over them, and the blessing of the Holy Spirit has cheered them in their labours. Five natives of China are now members of the church in Ningpo, and one of them is the most promising scholar in the boarding school. A knowledge of that difficult language has been acquired, and the benighted natives hear the message of mercy in their own tongue, as well as read therein the wonderful works of redeeming love. The missions in China are ten years younger than our missions in India, and already do we see the same encouraging tokens of God's favor—and even already do we feel, that as the prayers

of God's people are answered for China, will more enlarged means be wanted in this great mission field. The schools are encouraging, and the printing press, as at present sustained, cannot meet the demand for the word of God, and religious tracts. The field is white to the harvest, and it is perishing for want of labourers. From Ningpo alone a most pressing call has been sent home for at least six additional labourers. But alas for the Church at home! We must see another spirit here before we can send even one. Another pressing call was made for funds to print ten thousand copies of the New Testament. Half that number only could be authorized. This was the more painful, because printing in China is so very cheap. I hold in my hand a Chinese copy of the Acts of the Apostles, and the entire cost of printing, including paper and stitching, is but one cent for 42 pages. How clearly does this fact show the value of a single cent when consecrated to the service of Christ. How easily could the thousands of professing Christians, who are doing nothing, have furnished the means to print the other five thousand copies of the Book of Life!

The mission at Canton has had to contend with difficulties growing out of the restless and lawless dispositions of the inhabitants, who for ages have been taught to despise all foreigners. It is not certain but that mission will have to be given up, and the brethren there go and join the other missions. At both Amoy and Ningpo the way is fully opened, and the missionaries have been cordially received and kindly treated by both officers and people.

Mr. Lowrie observed that he was sorry there was not time to give some details of each of these missions, but he must confine himself to the exposition of the general principles and results of the missionary work. He mentioned a few incidents, one of which was the following. The teacher of one of the brethren, a learned and intelligent native, while reading the New Testament, observed that Jesus must have been a very benevolent man. How kind it was in him to heal those sick people, and to provide them food when they were hungry. Truly he was a good man. Yes, said the missionary, he was all you say, and far more, for he was God as well as man, and came from heaven to save sinful men,—and without him no man in the world can be saved. What, said he, can none be saved in China without him? No, not one. Do you believe so? Yes, most certainly, and I have left my father and mother, to come to China to tell you of this blessed Saviour. And how long has this been known to the Western nations? A great many hundred years. Why then, said this Chinese teacher, was not this knowledge sent sooner to China? A solemn question for every Christian—for although we are not responsible for the neglect of those who preceded us, we are responsible for the continuance of this neglect.

Two other missions remain to be briefly noticed. Our missionary operations in papal Europe, consist on our part in sending assistance to the Evangelical Societies of Paris and Geneva. The funds heretofore sent have been given specially for this object, and have come mostly from a few individuals. They have been well employed by our Evangelical brethren in Europe, and though small in amount, have greatly encouraged them in their successful labours. The signs of the times go to show that a great contest with Popery will take place in France, and there will be some of the brightest triumphs of the Gospel over the Man of Sin.

The single missionary to the Jews has spent the year chiefly in preparations for his work. Another is greatly needed to join him in these labours, if we had the funds to sustain them. This field in our own country is fully open, but the blessing of God alone can remove the veil of unbelief from the mind of the house of Israel. . : . .

I have thus reviewed the different missions, and I trust the statement I have now made explains fully why it is, that without a diminution, but with some increase of receipts, we are yet so pressed for funds. One thing is most certain, that without an increase we cannot sustain our present system of operations. What then is to be done? You may indeed reduce these agencies. A single stroke of the pen will stop all our printing presses in India and China. By a single line you can disband the schools. Satan and the Brahmans will rejoice to receive the female scholars for the licentious service of the heathen temples. You may reduce the number of the native assistants, or dismiss them all. I trust that the brethren of

the Synod will not think that I am drawing a gloomy picture for effect, or indulging in any imaginary fears. I feel most deeply the responsibility under which I speak, and I wish to speak only the words of truth and soberness. I repeat then, that nothing is more certain than that if the receipts are not increased for the next year, the blessed agencies I have mentioned must be restricted or given up. And what is to be done for the present year? It is now too late to make reductions for it, the estimates having been sent out, and the brethren authorized to use the sums stated. The estimates for India alone for the present year are $50,000, and this sum, and the sums for the other missions, *must in some way* be provided and sent to them.

This brings us to another inquiry of no small moment. Is the Church able to increase her receipts? Has she reached the line of her ability and duty in sustaining the Foreign Missionary work? If so, the measures of the Board must be conducted with the amount of means heretofore received.

What then is this Synod doing? I have a statement here of your donations for the last year, which makes me sad and sick at heart to think of. From this it appears, that the average annual donations from each communicant in the Synod, is but 13½ cents. The different Presbyteries stand thus: 8 cents, 10 cents, 38 cents, 6 cents, 9 cents, 5 cents, 4 1-2 cents.

Take another view. Here is one of the Presbyteries in which 23 churches, with 3,471 church members, made donations; and in which 11 churches and 1,791 church members have done nothing. I have all the Presbyteries here, and the result is, that in the seven Presbyteries of the Synod, 87 churches with 12,383 communicants have made donations, and 98 churches, with 7,897 communicants, have done nothing for a whole year. Here then is more than half the churches, and two-fifths of the church members standing aloof from this great work.*

* The contributions of all the Synods of the church. for each communicant for last year, are the following:

Albany 31 1-2 cents, Buffalo 18, New York $1.09, New Jersey 24, Philadelphia 52, Pittsburg 13 1-2, Wheeling 19, Ohio 16, Cincinnati 28 1-2, Indiana 14, Northern Indiana 18 1-2, Illinois 12, Missouri 21, Kentucky 40, Virginia 24 1-2, North Carolina 15 1-2, West Tennessee 52 1-2, South Carolina 30 1-2, Georgia 44 1-2, Alabama 36, Mississippi 45.

Number of churches contributing, 1,057
Number not contributing, 1,319

But it is said the calls are so numerous, and so frequent, they cannot all be answered. Let us see how this is. In this Synod you have the Seminary-endowment on hand; but this is a temporary measure, and we may hope will soon be accomplished. A portion of the churches have completed and paid their subscriptions, and the best way for all the others would be to do so at once and be done with them. Then as annual calls you have the three Boards of the Church,—Foreign and Domestic Missions, and Education. Now, I know that under the pressure of the work these calls are sometimes very earnest. Dr. Smith will tell you, and justly tell you, of the wants and the importance of the Domestic field. Dr. Atkinson, with the same earnestness, will tell you of the importance and the necessity of the great subject of Education. And here have I been, for nearly two hours, explaining the wants of the Foreign field. Now what has been the action of the churches in sustaining these three most important interests? In this Synod, when you add all the donations together, they amount for a year to about 26 cents for each church member, supposing that all was given by them, which is by no means the case. That is, the Christian community, in this rich and highly-favoured section of the country, abounding in the blessings of heaven, give at the rate of one-half cent a week to support these three great branches of the Saviour's cause.

These are average results, and we must take care that they do not lead us to total discouragement. If it were so that no one gave more than 13½ cents to support Foreign Missions, I would consider the cause as hopeless. But the case is far otherwise. A few there are, in all parts of the church, who give in some measure as God has prospered them, and even deny themselves of many things, that they may have something to give to that Saviour who gave himself for them. To their gifts their prayers are added, and on this number, however small, rests the missionary cause, and by them has it hitherto been sustained. If all other professing Christians would join in the same spirit, there would be no lack of means for the Saviour's work, at home and abroad.

I have but one suggestion more to make. If the members of the Synod, where there is nothing to prevent it in the circumstances of their

respective churches, would take up the monthly concert collection in aid of Foreign Missions, on the morning of the first Sabbath of the month, they would find a large increase from this source. The meeting for prayer need not be changed, but be held on Sabbath evening or Monday evening, as the practice may be. This measure would give all the congregation an opportunity to contribute, and they would give or not give, just as they saw proper. Many would contribute, and it would bring to their remembrance the millions of benighted heathen perishing in ignorance of the Saviour, while they and their children are enjoying the blessed privileges of the glorious gospel of the Son of God.

DONATIONS TO THF BOARD OF FOREIGN MISSIONS,

IN SEPTEMBER, 1847.

SYNOD OF ALBANY. *Pby. of Albany.*

Westminster ch, Utica 50 00

Pby. of Columbia.

Lexington ch 11 06

SYNOD OF BUFFALO. *Pby of Steuben.*

Bath ch 42 00

Pby. of Wyoming.

East Bethany ch 25 00

Pby. of Buffalo City.

Portageville ch. 6 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Coshoeton ch, mo. con. 6; Deer Park ch, 16 22 00

Pby. of North River.

Newburg 1st ch, Miss Shultz 5 00

Pby. of New-York.

Mad. Av. ch. mo. con. 7; Duane st. ch. mo. con. 13 75; Wallabout ch. ann. coll. 17 40; Class in Sab. sch. 1; Sab. sch. Miss. box, 4 27; Chelsea ch. mo. con. Aug. and Sept. 14; Sab. sch. bals. of coll. for year ending Sept. 1, 1847, 13 98; Brick ch. mo. con. 3 03; N. Y. 1st ch. mo. con. 53 03; Sab. sch, for Omahaw Mission, 12 50; do. do. to ed. *W. W. Phillips*, in China, 6 25; N. Y. 42d st. ch. mo. con. 6 10 152 31

2d Pby. of New-York.

Scotch ch. mo. con. 55; Canal st. ch. mo. con. 12 47 67 47

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Woodbridge ch. 50; Paterson 1st ch. mo. con. colls. 30 70 80 70

Pby. of New-Brunswick.

New-Brunswick 1st ch. mo. con. 22 64; Freehold Village ch. mo. con. 13 35 64

Pby. of West Jersey.

Cold Spring ch. "a female member," 2 50; Burlington ch. Sab. sch. in part to ed. a heathen child, 11 13 50

Pby. of Newton.

Belvidere ch. Sab. sch. 2 00

Pby. of Susquehanna.

Silver Lake ch. Rev. Fras. D. Ladd, 10; Warren ch. 4 36; Welsh ch. 1[; Troy ch. 5; Towanda ch. 5 64 26 00

Pby. of Luzerne.

Port Carbon ch. 5 35

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Philad. 10th ch. Mrs. Williams, 1 50; Philad. 9th ch. Miss. Soc. q'ly coll. 21 84 23 34

2d Pby. of Philadelphia.

Newtown ch. Fem. For. and Dom. Miss. Soc. 14 00

Pby. of Newcastle.

Newcastle ch. Del. Miss Eliza Waugh 3 00

Pby. of Baltimore.

Baltimore 2d ch. mo. con. 30 00

Pby. of Northumberland.

Shamokintown ch. 21 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Cherry Run ch, 3; Murraysville ch, 5 8 00

Pby. of Redstone.

Morgantown ch, 16; Clarksburg ch. 5; Brownsville ch. Fem. Miss. Soc. 25 34; Miss. box of children of Rev. Thomas Martin, 3; Dunlap's Cr. ch. 15 40 64 74

Pby. of Ohio.

Bethel ch. 40; Canonsburg ch. 10 50 00

Pby. of Allegheny.

Concord ch. 15 50; Scrubgrass ch, John Anderson, 2 50 18 00

Pby. of Beaver.

Little Beaver ch, 25; Ladies of Unity ch, 14 50; Clarksville ch, 8 47 50

Pby. of Erie.

Sugar Cr ch, Mrs. D. McCurdy, 3; Georgetown ch, 9 80; Fairfield ch, 5 44 18 24

Pby. of Clarion.

Licking ch. Piney Miss. Soc. 7; Callensburg ch. Fem. Miss. Soc. 11 25 18 25

SYNOD OF WHEELING. *Pby. of Washington.*

Cross Creek ch, 62 55; West Union ch, 20 82 55

Pby. of Steubenville.

Richmond, O, Rev. Thos. Hunt, 5; Island Cr. ch, 15 20 00

Pby. of New Lisbon.

New Lisbon ch. 10 00

SYNOD OF OHIO. *Pby. of Columbus.*

Welsh ch, Columbus, 4 80; Truro ch, 32 65; Mrs. R. McComb, 5; Fem. Miss. Soc. 11 62; Sab. sch. 4 34; Mifflin ch, 4 91; Hamilton ch, 2 38 65 70

Pby. of Marion.

Liberty ch. Juv. Miss. Soc. 1 95

Pby. of Zanesville.

Buffalo and Salt Cr. chs. 30; Mrs. E. E. Brown, 5; Zanesville ch, 38 21; Newark ch, 5 78 21

Pby. of Richland.

Frederick ch, 7 37; Hopewell ch, 5 73; Clear Ck. ch, 7; Martinsburg ch, 2; Hayesville ch, 7 12 29 22

Pby. of Wooster.

Fulton ch. 3 00

Pby. of Coshocton.

Berlin ch, 8 09; A. Sherlock, 5; E. Colen, 1; Apple Ck. ch, 13; Unity ch, 25; New Philadelphia ch, 7; West Carlisle ch, 6 31; East Union ch, 1 75; Keene ch, 6; Millersburg ch, 14 85; East Hopewell ch, 13; Uricksville ch, 4 06; Coshocton ch, 5 35; Sab. sch. 2 55; Mount Eaton ch, 5 75 118 71

Pby. of Hocking.

McConnellsville ch. 10 00

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

Springfield ch, in part 24 40

Pby. of Sidney.

Urbana ch. Young Ladies Sew. Soc. 10 55; Alex. Stewart, 1 11 55

SYNOD OF INDIANA. *Pby. of Vincennes.*

Princeton ch, John Lagow, to con. the REV. R. V. DODGE, of Terre Haute, and the REV. A. T. HENDRICKS, Princeton, Ia, l. m's. 60 00

Pby. of Indianapolis.

Franklin ch, for Ottoe and Omahaw Mission 27 00

SYNOD OF N. INDIANA. *Pby. of Fort Wayne.*

Auburn ch. 1 00

SYNOD OF KENTUCKY. *Pby of Transylvania.*

Richmond ch. ann. coll. 46 10; Sab. sch. 7 56, less 5, for Miss. papers 48 66

Pby. of West Lexington.

McChord ch. ann. coll. 179 40; Farmer Dewees, to ed. a heath. youth at Allahabad, 25; Ab'm. Vannata, to ed. a hea. youth at Allahab., 25; Master Joseph Carson, contents of Miss. box 8 60; Sab. sch. new year's coll, to ed. heathen children, 12 35; donation from several children, 8 88, less 5, For Miss'y—254 23; Lexington 1st ch. ann. coll. 36 12; children, 2 80, less 5, for For. Miss'y—33 92; Walnut Hills ch. in part, 72; Mount Horeb ch, of which 25, from Saml. Laird, 47; Pisgah ch. ann. coll. 61; children, 5, less 5, for For. Miss'y—61; Frankfort ch, 121 60; Sabbath sch. Juv. Miss. Soc. 10, less 5, for For. Miss'y —126 60; Woodford ch, in part, 9; Versailles ch, in part, of which 10 f'm D. C. Humphreys, 17; Harmony ch, Dr. Blackham, 2; W. Bell, 2; Georgetown ch, in part, 12 50 637 25

SYNOD OF VIRGINIA. *Pby. of Greenbrier.*

Point Pleasant ch. 10 00

Pby. of Lexington.

Tinkling Spring ch, 55; Waynesboro' ch, Daniel Fishburn and family, 25 80 00

SYNOD OF GEORGIA. *Pby. of Hopewell.*

Macon ch, Thos. King, 10; Milledgeville ch, Otis Childs, 5; Mrs. Abby Childs, 5 20 00

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Tuscaloosa ch, 65; Bethesda ch, 8 73 00

Pby. of East Alabama.

Montgomery ch, to sup. bazar school at Allahabad 6 30

SYNOD OF MISSISSIPPI. *Pby. of Brazos.*

Galveston ch. and Sab. sch. 38 00

LEGACIES.

Executors of Thomas Lindsay, St. Charles' co. Mo. dec'd, 655 37; Bal. of legacy of A. McLenahan, dec'd, (omitted in previous acknowledgments) 98 08; Interest on Legacy from Laurel Hill ch. Pa. 4 26; Executors of Mary Bethel, Columbia Co. Pa. dec'd, 100, less State tax, 5 852 71

SYNOD OF REFORMED PRESBYTERIAN CHURCH.

Received from Treasurer for sup. of Messrs. J. Caldwell and J. R. Campbell, in N. India 950 00

MISCELLANEOUS.

Mrs. E. S. M. for Ottoe and Omahaw Mission, 30; Onslow, Nova Scotia, Presb. Benev. Soc. 8; Zanesville, O, Mrs. Van Buren, 5; Pittsburg, Pa. "K. A. M." 2; "A Friend," at Synod of Pittsburg, 3 50; Rev. Jackson Duff, 1 05 49 55

Total, $4168 88

DONATIONS OF CLOTHING, &C.

Ladies of Lexington ch, N. Y. 1 box clothing, for Spencer Academy

Ladies of Oswegatchie 2d ch, N. Y. 1 box clothing 63 79

Received at Mission House, (source unknown,) 1 box do.

Ladies of Rocky River ch, N. C. 1 box clothing

One box clothing for Iowa Mission 51 00

Of which, from Ladies of Poland ch, O, 40 }
" " " Liberty ch, O, 11. }

Bucyrus ch, O, Fem. Benev. Soc. 1 box clothing 52 18

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of h said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XVI. NOVEMBER, 1847. No. 11.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

THE work committed to the Board of Domestic Missions of the Presbyterian Church in this country, is one of wide extent and great importance. We may form some adequate idea of the extent of our country, from any well-constructed map; but of the extent and importance of the Missionary work, we can form no proper estimate, without a knowledge of the number, location, and state of the population. This may be more easily obtained, with respect to the earlier settled, or more densely peopled parts of our country, than in relation to those portions of it which have been more recently settled and are more sparsely peopled. This is eminently the case in relation to the western and south-western parts of our land, or what is commonly termed *The great valley of the West.*

This portion of our land, which is ultimately, and perhaps at no distant period, to exceed all the rest in population, resources, and influence, should, while everything is as yet in a formative state, just beginning to develope itself, with the patriot, the Christian, and especially with the Church of God, be an object of intense interest. What is *now* done, or left undone, with respect to that important and interesting region, will soon react, in no stinted measure, upon the East, for good, or for evil. Probably nowhere else will we find just such a population, as the providence of God has collected there. They are full of enterprise, energy, and activity. They know and understand their position, and its advantages, and they feel themselves competent to maintain, and push them to the uttermost. This people, thus circumstanced, are, to a lamentable extent, still destitute of the means of education, and the appliances of salvation. Without the former, the rising generation will grow up in ignorance, and probably in vice; and without the latter, the present generation will lose the restraints and comforts of religion, and be succeeded by a race of infidels, or atheists. The great body of the people are anxious to have established among them, schools, academies, and colleges; and they are not unwilling to receive, and hear, an educated, pious, consistent, and devoted ministry. Such a ministry they would find it difficult to train, in an adequate manner, among themselves, or to support without aid. However difficult it might be for them to send their pious young men to the East, to be trained for the ministry among them; and however difficult it may be found to send them suitable young men, for the important work to be performed in the West, something must be done, and *done soon*, or time and advantages will be lost, which may never be regained. The field, that *great field*, will be filled with tares; the *enemy* is already engaged in his appropriate work, and is sowing them broadcast. How important is it to pre-occupy the ground with the good seed of the kingdom?

The people of the West are not unwilling to receive, and hear the ministers of the Gospel, who are competent to explain the word of God, and urge the claims of Christ, and his salvation, upon them. The men of the West are a fine, but peculiar race, formed after the model of their own great country. They are an enterprising, noble, generous, active race, capable of great effort, not easily turned aside from their purpose, nor discouraged by opposition or difficulty, and susceptible of the most generous impulses. Such a people need nothing but the word, spirit, and grace of the Lord Jesus Christ, to fulfil the high destiny of occupying, and subduing, and developing, in a suitable manner such a country and allotment as God has assigned them. It is literally a *great*, I had almost said, an *immense country*, which, within another century, is to be inhabited by more than one hundred millions of our race, who, in all human probability, will, under God, receive their type and destiny from those who now occupy the ground.

If infidelity should obtain the ascendancy, those ardent, impulsive, active, energetic spirits, will work out a destiny which will make the earth tremble, and fill the world with astonishment. If "The Man of Sin," should prove victorious in the great Valley of the West, for which he is making great, expensive, and desperate efforts, he will fix his iron yoke upon the brazen sinews of their strong necks, and wield their vast force, with tremendous effect, for the subjugation of the world under his tyrannical sway. Or should the various systems of error, which obscure the truth, in the absence of the pure Gospel of the grace of God, prevail, and pervert the souls of men, what a harvest would it yield for the adversary of God and man?

How can these results be prevented, and these dangers be warded off so well, as by pre-occupying the ground with the pure Gospel of the grace of God? Let it not, however, be imagined, that it is a matter of small moment what kind of labourers we employ in such a field as this. To this point, as of special importance, I design to call attention on another occasion.

OBSERVER.

WESTERN MISSIONARIES.

The following communication we publish from the Presbyterian Herald, of Louisville, Ky. The writer who is an efficient Agent of the Board, has had abundantly the means of judging, both of the character of our Missionaries in the West, and of the importance of the work in which they are engaged. We ask the attention of our readers to his remarks; they should be well pondered. The Missionaries of the Board are doing a great and a good work. And while we are not disposed to exalt them above measure, we have no hesitation in saying, the great body of them are active, devoted, self-denying men, and have strong claims on the prayers, the sympathies, and the support of the churches.—ED.

MESSRS. EDITORS:—I have just closed my first year's services as Agent for the General Assembly's Board of Missions. During that period my labours have not been confined to the South-West—the special field to which I was appointed—but have been extended also to parts of Ohio, Indiana, and Illinois. In the discharge of my official duties, I have swept over a circuit of twelve thousand miles, and have, of course, come in contact with a great variety of minds, both among those who are Missionaries and those who are not. After such a survey, I feel disposed to present to the public the following, as my convictions in regard to that Board and its Missionaries:

1. That very much of the imperfection connected with the practical operations of this institution, grows out of the want of fidelity on the part of Presbyteries, in recommending missionaries to its patronage. If brethren would invariably exhibit the moral courage and integrity to refuse to vote away the funds of the Board only when they are indispensably necessary, much of this imperfection would pass away.

2. That though the churches are but partially awake to this benevolent enterprise, and do not enable the Board to accomplish half of which, if sustained, it is capable, yet, even with present ability, it is performing a work of incalculable importance to all the social, civil, and religious interests of our country, and through them to those of the world. Without its constant aid, a large portion of our new settlements must be entirely deprived of the Gospel, and their growing populations committed to the instruction of papists, infidels, and errorists.

3. That the missionaries under the commission of this Board, constitute one third of the energy, and efficiency of the Presbyterian ministry in the United States. There were four hundred and thirty-one reported to the last General Assembly. This, it is true, is not above one fourth the number of our ministers; but let it be remembered, that among these none are marked "without charge," nor is there one engaged in secular employments. They are, without exception, wholly given to the ministry of the Word. For the most part, they are young, ardent, energetic men, and no inconsiderable number of them possess commanding talents, and could sustain themselves in any position in the church.

4. That these men are performing more labour, are making greater sacrifices, and are receiving less recompense in return, than any other class of Presbyterian ministers. Most of them have several different places of preaching. Some have an entire county in which to labour, and others pass over several counties, forsaking almost entirely their study, and going forth to preach the unsearchable riches of Christ to the poor, the ignorant, and the destitute. I recently met with one of these missionaries who had *ten* places of preaching, and *seven* Sabbath Schools in successful operation; and soon after I found another who had *fourteen* places of preaching, and *ten* Sabbath Schools, moulding the youth of the communities in which they flourished, for God and for heaven. In this work these devoted servants of the Master must of necessity make great sacrifices. But perhaps the greatest of all the sacrifices which they are called to make, is that of the prayers and sympathies of their brethren. It must be said, to the reproach of the church, that her domestic missionaries are too seldom followed by her prayers, and cheered by the overflowing of her sympathies. They are too often regarded as "inferior men," formed by nature of ruder mould, fitted for the burden they are called to bear, and having, therefore, no just claims upon her tender regards. And what are their rewards for their sacrifices? They are *promised* one or two hundred dollars by their people; the Board can only deal out to them a beggarly pittance; still they struggle on, amid poverty, suffering, and neglect; but their record and their recompense is on high. Such inequality among the servants of the same Lord and Redeemer, ought not to exist. Will not some master-mind suggest the remedy? Then will not the church rise up at once and apply it?

C. STURDEVANT.

New-Albany, Ia., Sept. 20, 1847.

Letters from Missionaries.

Pennsylvania.

FROM A MISSIONARY IN BRADFORD COUNTY.

Important Missionary Field.

. : . . . In my new field, occupying the greater part of two townships, I made arrangements to preach three times on one Sabbath, and four times the next, besides riding from fifteen to eighteen miles. This I have found too much for my present state of health—although considerably easier than my former labours.

My present field includes Nanticoke, or Hanover, and South Wilkesbarre, and all between the two places. The members of the Church are scattered, twelve, and fifteen miles, like sheep in the mountains. South Wilkesbarre is a growing little village, of considerable business, where there must soon be a church edifice, and distinct organization, and our Presbytery feel, that they should occupy the ground immediately by a missionary. The principal proprietor of the rolling mill, and large iron establishment there, proposes to build a church, so soon as a congregation can be gathered; he has furnished a very convenient temporary room, of convenient size, and the congregation has been steadily increasing during the summer. Things appear encouraging; and we hope this enterprise will be successful.

Sabbath School Libraries, &c.

At Nanticoke, we have obtained a hundred volumes for a Sabbath school library, and our Bible class continues to increase in interest, and in numbers. I have also obtained three one-hundred-volume libraries for three new Sabbath schools formed, during the last quarter. While on this subject, I may make a statement, of much interest to myself, concerning Sabbath schools in C——. It may be remembered that, two years since, when I went to C——, in that valley, five by fifteen miles in extent, there were only two Sabbath schools, and those in an unthrifty condition. *Now* there are *eight*, and I have obtained the one hundred volumes library for five of them. The common school teachers also are praying with their pupils.

Sabbath School Celebration of Independence.

On the *fifth of July*, we had a Sabbath school celebration on temperance principles. There assembled in a beautiful grove, *three hundred* Sabbath school children, with *two hundred* adults; two German preachers were there, with the two Methodist brethren of the circuit; a temperance lawyer from Wilkesbarre, and your missionary, who participated in the exercises. O, it was a goodly spectacle, and one I had not expected to witness so soon in C——. The children of the different schools, marshalled by their teachers, marched in double file, singing the sweet songs of Zion, with their infant voices harmoniously attuned, and bearing neatly-ornamented banners, with appropriate mottoes, mostly in Scripture language. The German preachers addressed the audience in German; the Methodist brethren in English; the good lawyer opened with an oration suited to the occasion, and closed with a temperance address; after which, a temperance ode was sung, and the assembly dismissed. The several schools, in the most quiet and orderly manner, withdrew in the same manner in which they came. This I consider *one important item* in the fruit of missionary labour in C——, and all know that it is such fruit. None deny that this agency produced it. The better part of the German population are strongly interested in the Sabbath school enterprise. And when I took the hardy rustic hand at parting, and saw the tear-drop trickling down the face of one and another of the audience, slowly and reluctantly retiring from this "feast of reason and flow of soul," I could not but feel it was good to be there. "What hath God wrought!" O, may He send some one to reap the harvest, from the seed sown here! Upon the whole, I have never witnessed a more decent, orderly, and quiet celebration, anywhere.

FROM A MISSIONARY IN THE LACKAWANNA VALLEY.

Want of Bibles.—The Roman Catholics.—Their ignorance of Divine Truth.

I have just returned from the work of distributing Bibles. Owing to the constant changes among our population, it is very difficult to keep them supplied. The number of Protestant families among us, destitute of the word of God, is much larger than I had supposed, before I undertook to supply them. Among the Germans, the destitution is greater than among any other class of men. I refer now not to the Catholics. They, the Roman Catholics, are almost entirely destitute of God's word. I have, within the last few weeks, visited more than forty Catholic families, living within the bounds of my missionary field, and among all these families, have been able to see but one Bible, and that one, of their own kind. Many of them told me plainly, that they had no Bible,

and that they did not wish for one; others thought they had better books than the Bible; a few expressed a wish to have a copy, and, in some such cases, a copy was left. It is lamentably true, that the Catholics of this country, the poorer classes at least, with but few exceptions, are destitute of the Bible, and ignorant of what it teaches. I do pity them from my heart. In conversation with one to-day, he remarked to me, that we, Protestants, did not worship the *Virgin Mary*. I answered, that the Bible did not command me to do so; that it required me to worship none but God: he thought it strange, if there were no such command in the Bible; he knew he had seen it somewhere. I told him that prayer to the Virgin Mary was idolatry, because it ascribed to her attributes that belong only to God; such as omniscience, and omnipresence. He believed that she knew everything that God Almighty knew, and was in every place, as he was. And such is the practical teaching of the Roman Catholic church, whatever Bellarmine, or other of their authors, may have written. This man did not know that the Bible forbids image worship. I took his own copy, the only one of the kind I have met with here, and showed him where, not only the worshipping, but even the making of images, was positively forbidden. This too was strange to him. The fact is, if the Roman Catholics would only give their own Bible to the people, and encourage them to read it, it would do much to loosen the chains of superstition in which so many of them are now blindly bound.

Illinois.

FROM A MISSIONARY IN MENARD COUNTY.

Tokens for good.

It is now one year since I came to this field, and when I look back, and review the mercies of the Lord, I find abundant reason for gratitude. My health has been better than it has been for several years previous, and I have been able to perform all my duties. The Lord has also granted some tokens of his kindness to this little church; during the year, *ten* persons have united with us. A change is beginning to be seen and felt on the community. Several Presbyterian families have moved into this place during the year, and public opinion is beginning to assume a different cast. My Bible and catechetical class is increasing in interest; it is composed chiefly of young persons. They manifest much interest in the study of the Scriptures; some of them are at times deeply affected with the truth, and they are found the most regular attendants on public worship, and some of them at our prayer meetings. The Sabbath school does not abate in interest. The number in attendance ranges from fifty to seventy. The greatest difficulty with which we have to contend is, the want of a sufficient number of competent teachers; we are hoping for an increase now from those who have recently settled among us. We ask for an interest in the prayers of God's people. The harvest is great, but the labourers are indeed few, and unless "the Lord build the house, they labour in vain that build it."

Indiana.

FROM A MISSIONARY IN VERMILION COUNTY.

A new field.

I have found there is much labour to be done in this new field; indeed there is more labour required in this field, than in any other where I have laboured since I entered the ministry. When I came here I found nothing in the shape of Sabbath schools; at this time we have two in operation; one of these presented encouragement from its commencement. On the first day of the school more than *sixty scholars* attended, and the number continues to increase. We find a great want of suitable teachers. The congregations on the Sabbath are larger than when I came; but I am convinced, as many more would attend, if we had a convenient house of worship. We are dependent on our Methodist Brethren for a house of worship, the only one in the place, and that by no means comfortable. I do not know what we shall do for a house when winter comes. The people here, to an alarming extent, are addicted to immoral habits, such as profanity, Sabbath breaking, and the use of intoxicating drinks. There is also a fearful want of seriousness among those who attend public worship. " O Lord, revive thy work."

Ohio.

FROM A MISSIONARY IN MONTGOMERY COUNTY.

The salutary influence of the Gospel beginning to be seen.

The number who attend on the preaching of the Gospel has been gradually increasing, and the influence of the Church on the morals of the community is beginning to be seen. Many of the children and youth, who formerly were left to seek their pleasures, by traversing the fields, and wandering along the streams on the Sabbath, are now found sitting under the instruc-

tion of pious teachers in the Sabbath school. Our school, by the blessing of God, is destined to accomplish much, in changing the current of things in this community for the better. The Shorter Cathechism has been introduced, and is now studied by many with interest, and numbers of the scholars commit to memory, and recite to their teachers, more than one hundred verses of Scripture each week, which cannot fail to produce results the most happy, both to the church and to the community. The congregation have repaired their house of worship in a manner that now renders it an inviting place, in which to assemble for religious exercises, and the spiritual state of the church is evidently better than when I last reported; still there is a manifest want, of that deep and realizing sense of the importance of vital piety, and holiness of heart, which should characterize the children of God.

A worldly spirit the bane of piety.

The facilities afforded in this valley for the accumulation of this world's goods, are such as to carry men away, and cause them to lose sight of the importance of personal religion. There is, in my judgment, no cause that contributes so much to the spiritual dearth, which so prevails in this region, as this worldly spirit. Men seem to have their hands so full of the world, and their minds so much occupied with it, that they have no time for meditation or prayer, or for the discharge of those duties which stand connected with their growth in grace, except, perhaps, on the Sabbath; and the result is, that meetings for religious exercises, on the other days of the week, are usually thinly attended, and Christians become barren souls in the vineyard of the Lord.

Kentucky.

FROM A MISSIONARY IN MONTGOMERY COUNTY.

Protracted meeting—Some indications of God's gracious presence.

We have just closed the exercises of a protracted meeting here. Brother H . . . laboured with us for several days, with great earnestness, and I trust his labour has not been in vain in the Lord. God's people appeared to be much revived and refreshed; they were led to mourn over their past coldness and inactivity, and to cry to God for themselves, and the impenitent around them. There is now, I think, a better state of feeling in the church than there has been at any time since the commencement of my labours here. Two individuals, in the morning of life, we trust have given themselves to the Lord, and there are some cases of awakening which we hope will result in good. While God has not seen fit to grant us those abundant outpourings of his Spirit, which we earnestly desire, we feel thankful for the indications given of his presence and blessing.

The Domestic Missionary has much preparatory work to do.

The prevailing error of the West has long held sway in this community, and to destroy its power, and counteract its blighting influence, is not the work of a day. There is a large mass of rubbish to be removed, before the foundations of the temple of God are laid. The public mind is not only alienated from the truth, but intrenched in the belief of error; and alas, too many of the children of the church have been brought up like the children of the world, without proper religious instruction and Christian restraint, so that the Domestic Missionary, in such a field as this, has as really to lay the foundation as he who labours in India or in China. But while your Missionary has to labour under many and great discouragements, he endeavours not to grow weary, being assured in due time we shall reap, if we faint not.

FROM A MISSIONARY IN HARDIN COUNTY.

The cause of truth is gaining ground.

. . . . In reviewing the past year's labours, I have abundant reason to be thankful for the measure of success that has attended my labours. Although we have had no special revival, yet there has been a gradual increase in our numbers. My congregations have usually been large and solemn. One part of my missionary field seems very promising. I refer to Nolina. There is a good prospect for building up a church there. The people have determined to erect a house of worship, which will be put up this fall. We have, in this field, strong opposition to contend against, but, notwithstanding this opposition, I rejoice in the belief that the truth is gaining ground. Connected with our church, we have a flourishing Sabbath school, numbering considerably more than *one hundred scholars*, and an interesting Bible class of *twenty-five* or *thirty* persons. We need much a genuine work of grace. We need divine influence, and prayer to make the Word of God the means of salvation.

Mission Rooms, Philadelphia, November, 1847.

FUNDS NEEDED FOR DOMESTIC MISSIONS.

It is now a long time, since the Board of Missions made any special appeal to the churches, or the public, for funds. They have prosecuted their work diligently, but silently, relying mainly on the interest, which they reasonably supposed the churches must feel, in a cause involving so many great and tender interests. They have endeavoured, by the intelligence published monthly, to let the churches know the progress that was making, and to impress on the minds of the people, the great importance of the work; and, having done this, have committed the cause to God, with his blessing, to make its way to the hearts of the people; and, with gratitude to God, they here record the fact, that their confidence in the churches in this matter has not been misplaced. Through the liberality of the friends of this cause, their treasury has been supplied, and the work has steadily advanced. The time, however, has now come, when, it is believed, fidelity to Jesus Christ, to the cause of our common country, and to the interests of the souls of men requires, that the churches should be called upon to make *immediate* and *strenuous* efforts in behalf of *Domestic Missions*. Since the meeting of the last General Assembly, the *receipts* of the Board have been *very small;* while their *expenditures*, in *sending out new missionaries*, and in *sustaining those who were in the field, have been unusually large*. To convince the friends of this cause of the necessity of immediate, and liberal aid, we need only point them to our monthly receipts, as published in the Chronicle, and elsewhere, and then remind them, that not less than *five thousand dollars* are required to meet our monthly expenditures, with our present large number of missionaries, and the pressing demands that are made for new appointments. The large expenditures, which the Board have been compelled to meet, and the small receipts into their treasury, have necessarily exhausted their funds. Up to this time, through favour of God, the Board have been able to meet promptly the payment of their missionaries, and the result has been most happy to the cause. The reputation of the Board, in meeting promptly its engagements, stands high; and it is of unspeakable importance to the work in which they are engaged, that this reputation should be sustained. Our treasury is now exhausted, and we have no resources but in the liberality of the friends of this cause. This, however, we are persuaded, will be found sufficient. We have faith to believe, that when the churches know that funds are needed for the support of missions in our own country, they will not be slow in furnishing them. The season of the year has now arrived, when collections for this object are generally made in a large number of our churches. We would most respectfully, but earnestly, ask of such churches, not to delay these collections. And we would venture to remind them too, in making these collections, that as the work of Home Missions is a constantly *increasing work*, the Board must of necessity need a corresponding *increase of funds*—and that collections for this object the present year, should be larger than in former years, to meet the increased demand. Brethren, friends of this cause, one and all, come up in your strength to the great work of spreading the Gospel through our whole land.

In behalf of the Board of Missions,
WILLIAM A. McDOWELL,
Cor. Sec.

DOMESTIC MISSIONS, A CONSTANTLY INCREASING WORK.—We have frequently had occasion to remark, that the work of Home Missions, in such a country as ours, is necessarily a *con-*

stantly increasing work. The *truth* of this remark, we suppose, is generally admitted. Its *import*, and its *direct bearing* on the *responsibilities* and *duties* of individuals and of the churches, we fear is not so generally understood, nor very powerfully felt. The *fact* is admitted, in most cases without reflection, and has therefore but little influence on the conduct. We think it important, that the friends of Domestic Missions should understand this matter, and be prepared to act under the influence of this truth, that *Domestic Missions is a constantly increasing work.* In order to this, we propose in this paper to assign a few reasons why it is so: why Home Missions in this country must of necessity be a constantly increasing work, and, as a necessary consequence, must require constantly increasing means. The

1st, Reason we assign for this increase of the work, is found in the *large additions* that are making to our already almost boundless territory. *Texas* and *Oregon* have recently been added to the Domestic field. They are now portions of our own country, and are rapidly populating. The importance of the Gospel to the people of these immense territories, *now* while society is in a forming state, is beyond all human calculation. *Now* is emphatically the time for establishing there, a salutary, conservative, saving influence. What is done *now*, in the infancy of our settlements there, to introduce and establish Gospel institutions, will be of more value to them, and to our whole country, than ten times the amount attempted even a few years hence. Texas, and Oregon alone, constitute a missionary field of sufficient extent and importance to absorb the whole amount hitherto contributed to this object; and how soon other additions may be made to our territory, we know not. But we do know, that the additions already made, greatly increase both the labour and the expense of our Domestic Missionary operations. The Board have now a few missionaries in Texas, and many more are called for. Applications have been made to the Board to send without delay missionaries to Oregon, which, we hope, will soon be done.

2d, The *migratory spirit* of our people; the constant *spreading of our population* to take possession of *new lands*, and form *new settlements*, greatly increase the work of Home Missions.

The population in this country is constantly moving; new settlements are forming almost daily. On our whole western frontier, of more than two thousand miles in extent, population is extending, and new settlements are forming, and as the population spreads, new demands are made for ministers, and for means to sustain them. This spreading of our population, in one view may be considered an evil, and a serious evil, as it certainly has a tendency to weaken communities already formed, and to retard improvements; but, whether for good or evil, the people will migrate; and this perpetual moving of our population greatly increases both the labour, and the expense of supplying them with the Gospels. I pass to notice a

3d, Source of increase in our work, *The rapid increase of our population.* Not only the natural increase at home, but in addition to this, the multitudes which are flocking to us from abroad. More than *half a million* are in this way added to our population every year. On this point it is unnecessary to dwell. It is well known to all, that the increase of population in this country is beyond all former example. They who come here from abroad, do not bring the means of grace with them. They remove here to obtain a living,and improve their temporal condition; most of them think little of the Gospel, but they need it, and must have it, or they will be a curse to our land. What a work has the church to do in this land?

4th, Once more. The *success of the Missionary work* has a direct tendency to *increase that work.* We call attention to this interesting fact. As the Gospel spreads, it opens the way for a still wider spread; such is the nature

of the blessed work in which we are engaged, that the more the church does, and the more successful she is, the more she will be called upon to do. Every new church established and sustained on Missionary ground, will lead to new effort, and a wider extension of Christ's kingdom. And will any one, who loves Christ and his cause, complain of this? Will any complain, that their success in spreading a pure Gospel among the people of this land, opens before them a still wider door of usefulness, and calls upon them for new and increased efforts? O, no! This is the glory of the work in which we are engaged; the greater our success with God's blessing, the greater the work, and the more precious the reward. What encouragement for the friends of this cause to urge onward the good work. Brethren, "there remaineth yet very much land to be possessed," and the command of God to his people plainly is, "Go up at once, and possess it, for ye be well able to do it."

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN SEPTEMBER, 1847.

SYNOD OF ALBANY. *Pby. of Albany.*

Hamilton Union ch, 2 50; Northampton ch, 4 25 — $6 75

Pby. of Columbia.

Rev. Alfred Gardner, Big Hollow, N. Y. — 2 50

SYNOD OF BUFFALO. *Pby. of Steuben.*

Windsor ch, 10 47; Presb. ch, Groveland, 4 75; Bath ch, 20 — 32 22

Pby. of Buffalo City.

Rochester ch. — 11 00

SYNOD OF NEW-YORK. *Pby. of North River.*

Newburg 1st ch, Miss Schultz — 5 00

Pby of Bedford.

Gilead ch, Mount Carmel, N. Y. — 15 00

2d Pby. of New-York.

Scotch ch, N. Y., Messrs. R. L. & A. Stuart — 150 00

SYNOD OF NEW JERSEY. *Pby. of Elizabethtown.*

Connecticut Farms ch, 40; Chester ch, 19 14; Mount Olive ch, 8 17; Patterson 1st ch, 48 69; Westfield ch, 11 51 — 127 51

Pby. of New Brunswick.

Sab. sch. of the Presb. ch. of Allentown, N. J. for Sab. sch. library in the west, — 11 25

Pby. of West Jersey.

Burlington ch, N. J. — 18 05

Pby. of Susquehanna.

Silver Lake ch. two ladies, 5 each, 10; Warren ch, 4 37; Welsh ch, 2; Troy ch, 5; Towanda ch, 5 63 — 27 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Miss. Soc. of the Ninth Presb. ch. Philad. q'ly coll, 21 84 — 21 84

2d Pby. of Philadelphia.

Frankford ch, 25; Neshaminy ch, 7 — 32 00

Pby. of Baltimore.

Taneytown and New-Windsor chs, — 40 00

Pby. of Northumberland.

Bloomsburg ch, Pa, 33; Derry and Washingtonville ch, Pa, 43; Shamokintown ch, 20; Buffalo Cong., Union Co. Pa, 25 50; Mrs. Hepburn, Milton, Pa, 5 — 126 50

SYNOD OF PITTSBURGH. *Pby. of Ohio.*

K. A. M., Pittsburgh, 2 — 2 00

Pby. of Erie.

Gravel Run ch, 2 06; Washington ch. 1 57 — 3 63

SYNOD OF OHIO. *Pby. of Marion.*

Waynesburg ch, 2; New Winchester ch, 2; Bucyrus ch, 9 — 13 00

SYNOD OF CINCINNATI. *Pby. of Sidney.*

Urbana ch, Ohio, Young Ladies' Sew. Soc. — 10 55

SYNOD OF N. INDIANA. *Pby. of Logansport.*

Rensselaer ch. — 1 12

Pby. of Michigan.

Orion and Independence chs. — 10 00

Pby. of Fort Wayne.

La Grange Centre ch. — 1 00

SYNOD OF VIRGINIA. *Pby. of Greenbriar.*

Point Pleasant ch. — 11 00

Pby. of West Hanover.

Draft on Farmers' Bank, of Va. 87 50; do, 50 — 137 50

$819 42

CLOTHING, &C.

From the Ladies of Mount Holly ch, N. J, 2 boxes, valued at — 50 00

From Mrs. James Donaldson, New-York, per Mrs. M. A. Wells, a box valued at about — 50 00

From Ladies of the Presb. ch, Sunbury, Pa, a box valued at about — 20 00

From Mrs. and Miss B. of Allentown ch, N. J. a box valued at — 15 00

From Ladies of Monticello ch, N. Y. a box valued at 59 38

$194 38

WM. D. SNYDER, Treasurer.

RECEIVED FOR THE CHURCH EXTENSION FUND, IN SEPTEMBER, 1847.

Belvidere ch, N. J. 25 00
John Dickson, Esq, of Hunterstown ch, Pa 10 00

$35 00

WM. D. SNYDER, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN SEPTEMBER, 1847.

SYNOD OF PITTSBURG. *Pby. of Ohio:*

Millers' Run ch, 20; Lebanon ch, 17 51; Manchester ch, bal. to con. Rev. Thos. P. Gordon an h. m, 35 75; Chartiers ch, 20 — 93 26

Pby. of Erie.

Mercer ch, 18 54; Salem ch. 4; Greenville ch, addl. 6 75; Fairview ch, 7 25; Sugar Creek ch, 5 — 41 54

Pby. of Clarion.

Licking ch. Fem. Miss. Soc. 6 20; Piney ch. Miss. Soc. 8; New Rehoboth ch, 23 50; Clarion ch, 16 50; Callansburg ch, 5 50 — 59 20

Pby. of Allegheny.

Portersville and Rich Hill chs, 8; Glade Run, ch, 3 — 11 00

Pby. of Redstone.

McKeesport ch, addl. — 7 00

Pby. of Blairsville.

Murraysville ch, 5; Gilgal and Perry chs, in part to constitute Rev. J. Carothers h. m. 41; Washington ch, 3 15; Harmony ch, 12 22; Indiana ch, to constitute Rev. A. B. Quay an h. m. 50 33; Curry's Run and Elder's Ridge ch, 57 11; Boiling Spring and Warren chs, 23 61; Ebenezer ch, 16 25; Blairsville ch, 36 25; Johnstown ch, 17 75; Fairfield and Union chs. to constitute Rev. O. K. Miller an h. m. 50; Saltzburg ch, to constitute Rev. W. W. Woodend an h. m. 51 58; Bethel ch, in part, to constitute Rev. John Cross an h. m. 25 02; Poke Run ch, to constitute Rev. Francis Laird an h. m. 50; Congruity ch, 43 25; Plum Creek ch, 25; Donegal ch, 17; Glade Run and Rural Village chs, to constitute Rev. J. D. Mason an h. m. 50; Kittanning ch, in part, 26 35; New Alexandria ch, 26 65; Unity ch, 50 — 677 52

SYNOD OF WHEELING: *Pby. of Steubenville.*

Carollton ch, in part — 12 10

Pby. of Washington.

Upper Buffalo ch, "a thank'offering for a bountiful harvest," 31; West Liberty ch, 7 — 38 00

SYNOD OF OHIO. *Pby. of Coshocton.*

Apple Creek ch. — 20 62

MISCELLANEOUS.

A Lady of Wheeling, 5; John Anderson, Esq, 2 50; Eldad, 1; Sligo Sab. sch, 1 25; Legacy of James Adams, Esq, dec'd, 200; Mrs. Margaret Cook, 2 — 211 75

Total, $1172 49

CHURCH EXTENSION FUND.

Meadville ch. — 30 00

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT COLUMBUS, OHIO,

FROM MAY 1, 1847, TO SEPTEMBER 17, 1847.

Little Mill Creek ch, 50 cts; Liberty ch, 3 70; Galena, 2; Ladies' Sew. Soc, 1st ch, Columbus, per Miss Benfield, Treas, 100; Welsh ch, Columbus, 4 80; Truro ch, 39 22; Sharon ch, 1; Frederick ch, 2 50; Chesterville ch, 4; Hopewnll ch, 4 81; Orange ch, 50 cts; Lezington ch, 2 29; Clear Creek ch, 7; Utica ch, 7; Harmony ch ,6 95; Apple Creek ch, 13; Berlin ch, 5 73; Unity ch, 12; New Philadel. ch, 5; West Carlisle ch, 5 75; Clark ch, 2; Mount Eaton ch, 5; Truro ch. Fem. Miss. Soc. per Miss Taylor, Treas, 13 45; Martinsburg ch, 8 50; Buffalo ch, 16; Haysville ch, 3; Martinsburg, 50 cts; Newark Sab. sch, 10; Blenden ch, 6; Hamilton Fem. Miss. Soc. 8 91; do. ch, 2 37; Sciota ch, 3 25; Hopewell ch, 7 50; Mount Sterling ch, 4 25; Ashland ch, 14; Frederick ch, 5; Mifflin ch, 8 08; Zanesville ch, 63 70; Sugar Creek ch, 18; R. McComb, Truro ch, 5; Orange ch, 5 33; Haysville ch, 7 75; Jeromeville ch, 8 37

Total, $453 71

THOMAS MOODIE,
Treasurer of the Synod of Ohio.

For use in Library only

For use in Library only

I-7 v.15
Missionary Chronicle
Princeton Theological Seminary-Speer Library
1 1012 00317 7450